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THE PULPIT, THE MORAL HOPE AND THE SPIRITUAL LIGHT OF MANKIND

DR. Lyman Abbott in a recent review of Marse Henry's (Henry Watterson) Autobiography, remarks that his "advice to the pulpit of today, simple as it is, is worth quoting:"

> The Pulpit remains therefore still the moral hope of the universe and the spiritual light of mankind. It must be non-partisan. It must be non-professional. It must be manly and independent. But it must also be worldly-wise, not artificial—sympathetic, broad-minded, and many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor.

The language used by Mr. Watterson indicates that in his judgment the pulpit has always been "the moral hope of the universe and the spiritual light of mankind." The true pulpit, that is, the pulpit that has been loyal to morality and the truth, has inevitably built up character and promoted right thinking and judgment in the world.

If the pulpit awakens hope and spreads spiritual light among men, its importance cannot be overestimated. Hope is essential to the continued life of the world. It leads to energy, expansion and happiness. Without hope, initiative is impossible and vision is obscured. Hope, however, needs the inspiration and guidance of spiritual light. The message of the true minister is preeminently spiritual. He is God's messenger. He is an ambassador from the Kingdom of Heaven.

The man in the pulpit must be a man of God. The mind that was in Christ must be in him. Only thus can he preach the things of Christ. We can hear the voice of Christ as it was spoken in the days of Isaiah, "the spirit of Lord Jehovah hath anointed me to preach good tidings—to bind up the broken-hearted—to proclaim liberty to the captives—to comfort all that mourn." When the pulpit comes to men with such a message, it must bring hope, awaken the soul, disseminate spiritual light. The message of the Gospel is glad tidings. It is the cure for the world's unrest, injustice, hatred and conflict. Hence the pulpit which proclaims this message is the moral hope and the spiritual light of mankind.

A message has added power when the messenger is a man of righteousness and common sense. There is, therefore, great force in Mr. Watterson's further list of qualifications: "The pulpit must not be partisan, professional nor artificial. It must be manly, independent, sympathetic, broad-minded, many-sided, equally ready to smite wrong in high places and to kneel by the bedside of the lowly and the poor."

Such a pulpit is the best friend of mankind. It keeps unfurled the banner of hope and ever holds aloft the torch of spiritual light. It teaches men how to live and makes them unafraid to die.

—*W. A. R.*

THE CONGREGATIONAL COMMISSION ON EVANGELISM

AN EASTER RECEPTION SERVICE

(NOTE.—The following is taken from the Easter issue Calendar of the Park Congregational Church, Grand Rapids, Michigan. Dr. Charles W. Merriam, the minister, planned out his work with great care and the results speak for the whole-hearted co-operation he received from his church. The list of new members received on Easter Sunday number, on confession of faith, 41; by letter, 23; total, 64. This is the kind of church building that counts. —F. L. F.)

THE Easter Class of new church members is a cause of rejoicing and pride for us all. It has this year a special significance in that the membership of the church has shared in the work in a new way. The list of people to be seen was utterly beyond the possibilities of the official church force. A meeting was held of those willing to assist in the Easter calling. Several responded and some took the task seriously and did splendid work. Several names on the Easter list are the direct result of the consecrated laity of the church. The number working was very small but it was sufficient to show the possibilities of that method of service. The influence of personality is the individual's most precious gift. Make it count for the church as thoroughly as for business, politics, lodge, home or any other interest. You may not be fitted to discuss the details of theology or church government but any loyal soul is capable of testifying to friends of the value of church attendance and worship and to extend an invitation. Quite frequently that method of approach by the laity can reach people the minister cannot influence. It is one of the most effective methods of church growth and usefulness.

The Reconstruction Class

The Church Committee, the minister, and his assistant, presented the Easter Class of new members to Park Church. A year ago the church and other organizations named their incoming members the Victory Class. This year the most appropriate name seemed to be the Reconstruction Class. Reconstruction was in part the problem of rebuilding ruined cities and villages, the dismantling of war-time governments and organizations, and the general readjustment of business and life to peace conditions. This part of the task has been found sufficiently difficult and complicated, but after all it has been far more simple than the still larger task of conserving for state and school, home and church, the great sweeping tides of unselfishness and courage, service and faith, which were born anew amid the trials of war. Mankind in general, with the signing of the armistice, made new resolutions in wholesale quantities for better and nobler living, and then turned to the reconstruction of things, seemingly thinking that the reconstruction of ideals would take care of itself if left in the hands of Providence. It has been a year of stress and trial for the church and all the forms of idealism, and has called for the exercise of great faith and patience to await the time when the world will regain more of its sense of relative proportions. This class of new members is given a hearty welcome in the name of our common Master, into the fellowship of Park church. It is our expectation that they will bring the powers of great usefulness with them, and it is our prayer that the church, through the help of the Almighty, may be able to be of great spiritual service to them. *Charles Wolcott Merriam.*

THE MENACE OF PREPARATION

WHEN these words fall under your eye, the Interchurch World Movement will have had a chance to test its grip upon the heart of the American public.

By no means will it have completed its task by the securing of a large fund, reckoned in millions; but it will have demonstrated by the promptness and generosity with which Americans come to its financial aid, the extent of its influence and potentiality.

The Congregational World Movement is the medium through which the adherents to the faith of the Pilgrims are displaying their interest in this unprecedented undertaking.

It is possible that your own congregation has not yet expressed itself on this subject. This does not necessarily imply a lack of enthusiasm. It may only mean that local conditions have made it impossible or inconvenient for the canvass to be held among your people which is to determine the future effectiveness of the Movement.

Whoever contributes to this cause should understand that absolute conformity to the details of the plan, as inaugurated and recommended by the Interchurch World Movement, will go far toward ensuring its success.

If we are to move forward "like a mighty army," it will be of distinct advantage to the campaign if every division, regiment, company, and squad obey orders, cheerfully, promptly, and without pausing to debate the wisdom of the command.

Somebody wrote an essay, a few years ago, entitled "The Menace of Preparation," in which it was shown that many very good and well-meaning people fail of achieving anything worth while because they are forever waiting for the "proper moment" to come along, when all of the "conditions" will be perfect.

King Solomon hinted at this state of mind when he spoke of the man who feared to go abroad because there was "a lion in the way." Solomon would have had the man proceed to his errand, whatever it was, without waiting too long for the lion to move on. He might find, upon investigation, that the rumor about the lion was without foundation. Or, assuming a lion, perhaps it is better to deal with it than tarry, fear-bound.

Of course, there is the local campaign for necessary repairs on the church building. The parsonage requires a new roof and a better furnace. Our preacher nearly froze to death, last winter. Plans are all made for the erection of the long-deferred parish house. Many of our people think we had better do these things first, before we attempt the canvass for the Congregational World Movement's fund. Possibly by next fall we will be in better shape.

Now, if a considerable number of churches feel this way, and permit the delay of the canvass—however

justifiable their excuses and however reasonable their explanations—our missionaries, both at home and abroad, waiting eagerly for tidings that the full strength of the church is back of them in their sacrificial labors, are sure to be disheartened. He gives twice who gives promptly! His gift is doubly appreciated who springs forward to offer it at the instant the call sounds!

Instead of saying to the missionaries, many of whom are barely existing on "starvation salaries," "We must first pay for our new organ!" or "We will make our canvass for this Congregational World Movement as soon as we finish our campaign for the new church house," how encouraging it would be to say, "Notwithstanding unusual local conditions, we have made the Congregational World Movement canvass, and have secured our quota!"

Such assurance will go far toward helping many a good man to continue with his trying proposition in the mission field who may be on the very point of giving up.

A great time of sifting and testing is this age in which we live. All our loyalties are being weighed on finer and more accurate scales. No longer may ten per cent ride along on the shoulders of the ninety per cent, in full enjoyment of such small privileges as appertain to them who fail to assume responsibilities.

No longer may the wordy son make out a very good case for himself who, having promised easily to "go work today in the vineyard," fails to show up, leaving his part of the job to be performed by his brother.

No longer will there be much room at the feast for the improvident and indifferent who, with lamps but no oil, have been going through the motions of welcoming the bridegroom.

For a long time we have been hearing such replies as these to the question, "Are you a Christian?"—"I hope I am!" "I am a church member, if that's what you mean?" "But I fear I'm not a very good one!"

"Are you a Christian?" "I guess so!"

You guess so. But you don't guess whether your fire insurance policy is paid; nor do you guess whether the company that carries your life insurance is sound. Neither do you guess that your safety deposit box at the bank is locked.

Christianity is no guessing game.

This will be a good time for us to take stock. A general invoice will show us where we stand. People who haven't known definitely whether they were really in the church or outside—who had a notion that their names were still on the books, somewhere, but could not swear to it—will have a chance now to find out.

Why? Because the responsibility of each congregation to this larger work of the denomination is determined, for the most part, by the numerical strength of the local institution. If two hundred of your six hundred are of no account to you, sustaining no other relation to your church than to register their contempt for it by allowing their names to be carried on its books while doing nothing to support it, you will be obliged, for sheer self-preservation, to ask them to define their exact standing—in or out

This spring house-cleaning, in the temple, will be an excellent thing to do. Perhaps many generously disposed people will object to the process as being too drastic. It is reported that, on one occasion, a group of people, who had been using the temple for selfish purposes, were invited to get out. In that instance, they were not even queried about their wishes as to remaining. Their time was up! Out they went!

If we wish to generate a larger respect for the Church, we must see

to it that our rolls are cleared of a lot of this old, dead timber. Much of it never was timber—never escaped the nutshell!

A time of testing and sifting! Many a church will be timid about relieving itself of its dead-wood. It will be asked, increasingly, for more money than it can raise. It will become delinquent and discouraged. Presently, it will be rated among churches as a weary congregation that needs to define itself—whether it is to be reckoned as in or out!

"What is your church good for?" —is the question of the hour. Is it ready to line up and do its full duty with willingness and promptness? If not, why not?

The above query sounds impudent—impertinent. It is quite permissible for commerce and industry to issue such questions to their branch concerns, but it will never do for the Church to make such inquiry. Why not? Is the effective operation of the Church today of less importance to the world than the effective operation of a factory that makes rocking-horses, or a store that sells confectionery?

If our business—our kingdom-business—is important, let us get it done! We have played at it long enough!

Nothing so energizes a company of people, engaged in a common cause, as the sense of victory after having met and successfully dealt with a very grace and difficult problem.

Do build the parish house! Roof the parsonage! Buy the preacher a new hot-air furnace! Raise the money for the organ! And do not forget that the most important cause now before the Christian people of America is this new movement which is to offer fresh hope and better tools for them who, in our behalf, are carrying redemption to the world!

CAN WE RAISE SO MUCH MONEY?

WE have done a great deal of talking, lately, about "sacrificial giving." An eminent man of our denomination said, recently, in the course of an impassioned plea for this fund of the Congregational World Movement, "We must be prepared to make a 'raw-bone sacrifice!'"

Well, let us see just how much sacrificing the people of the Congregational churches will have to do, in order to secure this three millions which the Boards say they must have at once.

There are 808,000 Congregationalists in America.

If 10% contributed the price of a pair of shoes;

If 10% the price of a very ordinary umbrella;

If 10% the price of a pound of candy (not the best);

If 10% the price of a box of cigars (not the best)

If 10% the price of a pair of silk hose (not guaranteed);

If 10% the price of a two-cent postage stamp, (very ordinary);

If 10% the price of a pair of gloves, (not very good ones);

If 10% the price of a novel (not a very good one);

If 10% the price of a theatre ticket (balcony);

If 10% the price of a movie (any kind);

the total will more than cover all the askings of all the Boards of the Congregational Church. How's that for sacrifice?

Why, if all the male members of Congregationalism should sit down and verify these figures as given above and contribute in cash the value of the time thus spent at the

wages of an expert accountant, the amount would be largely in excess of the askings of the American Missionary Association.

Let us do a little more figuring. Suppose that of the 808,000 Congregationalists, 108,000 are estrayed, missing, and otherwise unaccounted for. This is quite a large number of people to get lost in such a small world; but let us check them off the books and deal with the few that remain.

Divide 700,000 by four to find the number of families and we'll confine our attention to these people as households.

We are thinking now of 175,000 families. They are not poor folks, for the most part. If these families all started out in their automobiles traveling ten feet apart, they would form a procession a thousand miles long; the gasoline required to run them for one day's hike would cover all the askings of the American Board; and if each donated the price of the new tire which replaced the one that blew out on the trip, the amount would pay all the cost of all our missionary business, at home and abroad, for the next twelve months.

Now, five hundred of these families are very wealthy—quite able to contribute all the way from $10,000 to $100,000 apiece to this fund.

Suppose that only five gave $100,000 each; twenty, $50,000 each; fifty, $25,000 each; one hundred, $15,000 each; one hundred and twenty-five, $10,000 each; the total would be almost twice enough to cover all the askings of all the Boards.

These people will be expected to contribute about one-sixth of that amount.

There are twenty-five thousand families in Congregationalism abundantly able to contribute $1,000 each. If they did it, the contribution would defray the total cost of all our missionary activities throughout the world for the next eight years. But suppose that only three thousand of these families should subscribe $1,000 each—that's all we are asking for the "emergency needs" of the denomination.

Seventy-five thousand families in Congregationalism would be insulted if told that they are unable to put up $200 for something they needed or desired. If they really desire the effective operation of their denomination in the world to the extent of a $200 contribution, the total amount will be five times more than we need.

If half of them would contribute only half of the $200 they can so easily afford to give, the total would be more than we ask for the work of all the Boards.

Then, there are nearly 75,000 families left, half of whom are surely able to give $50 each, or $1,850,000; and the other half $100, or $3,700,000; the total is nearly twice the amount required.

Figuring the number of Congregational business men as 100,000—if each one gave the price of a street-car fare, a shoe-shine, and a newspaper every day as a slight token of his regard for the Gospel of Jesus Christ, the annual total would amount to twice our askings for all the work of the Boards.

If the mothers of one-half the Congregational families would contribute one-half the average price of a very ordinary, modest Easter bonnet, and the fathers of one-fourth the Congregational families would contribute one-fourth the price of their spring suit of clothes, we would ask no more. It will be enough.

Speaking of sacrifice—would it be fatal to the membership of our Congregational churches if they came through with this amount of money?

Remember—the raising of this fund is not for the purpose of gratifying somebody's whim, or to stir up some excitement! Unless this money is

found at once, there will be a deficit confronting every Board of the Church, at the end of the year—no cute little deficit of a few thousands either—but an enormous DEBT, a big monster of an interest-bearing, soul-depressing DEBT—of the "dead horse" variety!

Do you want to see that?

Shall we close up our work—and admit ourselves beaten—and announce that we're less generous than the Methodists, less willing to aid our Boards than the Presbyterians, less able to see the point of all this great need than the Reformed, less loyal than the Seventh Day Adventists?

Or, shall we go plodding along, and run our Boards so far in the hole that they will be ten years getting out of it if they ever do?

It's much easier to raise money for a thing we are very greatly in need of than to buy the thing on time and pay interest on it long after it is worn out.

Or, shall we dig down, and bring up the cash, and settle this matter NOW?

Raw-bone sacrifice? Perhaps we would better save that good phrase for some future emergency, when we really do have to endure a few hardships for the sake of our ideals.

WHAT HAPPENS WHEN A CHURCH IS CLOSED

A VISIBLE deterioration of the condition of the church property, broken windows, doors that squeak on their hinges, a musty odor inside the door, and a general rundown appearance outside and in. No less is there a weakening of the moral and spiritual fibre in the life of the community. The Sunday School is poorly attended, the young people's work lags or is entirely given up, the Missionary Society takes a vacation, and the Ladies' Aid alone is left to carry forward the semblance of a church organization. Irregularity breeds indifference. The church, vigorously led, is the leader in the community; without leadership, no other organization steps forward to take its place.

"Let us close the church and apply the money saved on salary to the payment of the debt or the improvement of the church property." This sounds good, but does it work? Instead, a church grows poor when vacant. The money ceases to flow into the treasury if no leader is in sight. Debts have a fashion of accumulating when the doors of the church are closed.

There are favored spots on earth where crops grow the whole year round. Seed time and harvest overlap. In such a place the wise man is on his job twelve months in the year. The church is planted in that kind of a climate. It is perpetual seed time and harvest. There may be periods in which, like Easter time, large numbers are gathered into the church, but in the growing life of a boy or girl the day of awakening does not come just once a year. For strong physical growth, a child must appear regularly at the dining table. No less imperative is the demand for regularity in the growth of the soul, and this demand must be met.

Today not one but scores of churches are closed. One state needs ten men, another twenty, till the total runs into hundreds. Ministers are not mercenary. They cannot be secured today, however, without more pay. They refuse to face the world unable to make ends meet. Salaries have risen and are rising, but they must climb higher still if the church's doors are to swing wide open. The World Movement must succeed!

THE AMERICAN MISSIONARY ASSOCIATION

For the entire South, there are only 45 public high schools which offer four year courses for Negro education.

In Porto Rico, 11 churches are under the watch and care of the A. M. A. with a membership of 800. They are served by three American missionaries and fifteen native helpers, products of our churches. The Blanche Kellogg Institute, a boarding school for girls at Santurce (a suburb of San Juan), is an attractive feature of our missionary work in Porto Rico.

Private and denominational Negro schools represent over $28,000,000 with over $3,000,000 income. But only 4 per cent of Negro children attend these schools.

The 1910 Census figures show that there is only one physician or surgeon for every 3194 Negroes, while there is one for every 553 whites; one dentist for 29,560 Negroes, but one for 2070 whites; one college president or professor for 40,611 Negroes, one for 5301 whites; one lawyer, judge, or justice for 12,315 Negroes, one for 718 whites; one musician or teacher of music for every 1753 Negroes, and one for 612 whites; one trained nurse for every 4039 Negroes, one for 1024 whites.

The United States Bureau of Education Publications (Bulletins Nos. 20, 1912, and 35, 1916), which are the most authoritative references on the subject of illiteracy, show that in the number of illiterates per thousand of the total White population 10 years of age and over in 1910, South Carolina ranks forty-fifth, with 103; North Carolina, forty-sixth, with 123; Arizona, forty-seventh, with 131; Louisiana, forty-eighth, with 142, and New Mexico, forty-ninth, with 164.

"Any race incorporated but taking no responsible part in citizenship is a dangerous element. Any people from whom rights are withheld or inabilities imposed are likely to give trouble in proportion as they approach the ideals and intelligence of the ruling class. That there should be any ruling or dependent class is incompatible with democracy itself."

Our readers may recall the incident which happened at Grand Rapids, Mich., at the time of the National Council, when Dr. William N. De Berry, a vice moderator of the Council, and Rev. A. C. Garner and Rev. C. W. Burton were excluded from the Livingston Cafeteria because they were of the Negro race. The conclusion of the story is as follows:

Verdicts of $250 each have been awarded the Rev. William N. DeBerry, pastor of St. John's Congregational Church, Springfield, Mass.; the Rev. Alex. C. Garner, pastor of the Plymouth Congregational Churrh, Washington, D. C.; and the Rev. Charles W. Burton, pastor of the Lincoln Memorial Congregational Church, Chicago, Ill.; against the Livingstone Cafeteria, Grand Rapids, Mich.

THE EVOLUTION OF TALLADEGA

FROM New York as a point of departure, a continuous ride of thirty hours will take us to our destination. We shall find an old time Southern town, organized as a city, with a population of some 7,000 people, about half of whom are Negroes. Not exactly in the Black Belt, it borders upon it. At the foot hills of the Appalachian range, with an elevation of nearly 700 feet, it is in a valley of excellent fertility. The contrast is marked between this and the poverty of soil through which we pass on our way through the Carolinas and Georgia. It must come hard to pay taxes on such land. Most of us are not fond of taxes on that which is better.

Talladega is an Indian name, coming from the Creek Indians who formerly held this north east portion of the state. The treaty between the Creeks and the United States in 1834 by which their lands were ceded to the state of Alabama, was made through a Negro interpreter, for which service he was granted one half section. This indicates that the first land in this Talladega section was owned by a Negro, including the very part now occupied by the college. The evolution shows first the Indian, next the Negro, then the white man. All three races have been represented among the honored alumni of the college.

While local improvements in the little city during the thirty-four years since the writer came to know it are observable, especially in two eleemosynary state institutions and a large cotton mill and other factories, the town has not lost its old time Southern characteristics which are particularly interesting to one from the North.

Talladega, though "a little city, and few men within it," has been conspicuous for its citizens of national reputation. They have been educators, Congressmen, United States Senator, diplomats, judges of higher courts, and a Governor of the state, who by the way was a trustee of the college; altogether a local record to be proud of. Another reason for local pride is that from the beginnings of the college for colored people, the citizens of Talladega have always maintained the most friendly relations.

These beginnings are significant. Four months less than a year after the surrender of General Lee with his army, the colored people of a dozen Alabama towns sent fifty-six delegates to a convention held in Mobile to consider the obligations growing out of their recent enfranchisement. This was in November, 1865. These colored men, a few months out of slavery, in a session of five days, passed the following resolutions:

Whereas, Under the providence of a gracious God the colored people of the United States are permitted to enjoy the inestimable boon of liberty, and now have the privilege of demonstrating what they can do as a people; and

Whereas, The unprecedented privilege is now granted us of peaceably assembling in convention in this city of Mobile, and conferring and deliberating upon matters involving our common interests; Therefore,

RESOLVED, That we shall ever inculcate the truth that our freedom is the gift of God, and that we are under the highest obligation to Him so to improve our new privilege as that his gift shall not be in vain.

RESOLVED, That we shall labor to foster in the hearts of our people sentiments of peace, friendship and good will towards all men—especially towards our white fellow-citizens among whom our lot is cast, and while we would relinquish none of the rights of our common manhood, we will studiously, according to our best knowledge an dability, so conduct ourselves as to be profitable to them and to ourselves.

RESOLVED, That we know and admit the fact that labor, faithfully and judiciously performed, is the only just foundation of wealth, and that it will continue to be our purpose and effort to work industriously and honestly for the support of our families and the prosperity of the community in which we live.

RESOLVED, That we will perform faithful labor for every man who will pay us just wages, nor do we either expect or desire to receive any property without giving him a just equivalent.

RESOLVED, That we feel that our new condition of freedom not only presents new motives to industry, but also imposes new obligations upon us to cultivate all the virtues of good citizenship, and that, therefore it is our purpose to fulfill all the duties of our new positions according to the ability which God has given us.

RESOLVED, That we recognize civil government as an ordinance of God, and that it shall be a matter of conscience with us to obey the laws, and to discountenance in every way all violation and all contemplated violation of law.

RESOLVED, That we feel in our hearts the glow of gratitude and the purposes of unfaltering fidelity to the Government of the United States, and shall ever regard as pledged to its support our lives, our fortunes, and our sacred honor.

RESOLVED, That we regard the education of our children and youths as vital to the preservation of our liberties, and true religion as the foundation of all real virtue, and shall use our utmost endeavors to promote these blessings in our common country.

That ex-slaves less than a year out of bondage could meet and pass such remarkable resolutions as these throws a cheerful light upon the dark background of their former condition. We must give credit to the slave owners that such a thing was possible. There were certainly many who had encouraged superior intelligence among their bondmen in Alabama. However, this was not altogether exceptional to Alabama. For example, when Avery Institute in Charleston, South Carolina, was started at the very close of the war, the A. M. A. found young women lately slaves,—but chiefly of mixed parentage—educationally qualified to teach in certain grades of the school. Special slaves had special privileges and advantages.

Two ex-slaves from Talladega in this convention on their return home believed that resolutions should be something more than words. Organizing with others a society, they at once built a rude school house,—the first one for Negro children in Talladega County—and a lady from the North was in charge. This first school stood on the lot now graced by the handsome De Forest Chapel. Nearly opposite was an imposing brick structure built a dozen years previous, used as a high school for white boys. Abandoned during the war, it was to be sold under a mortgage, and here

is where the A. M. A. came in. This building now called Swayne Hall with thirty acres of adjacent land was purchased, and one of the Talladega ex-slaves of the Mobile convention was made an incorporator and trustee. Certainly, all this challenged the attention of the citizens of Talladega, and though they were suffering and sore from the destructive war only just over, they were noble and gave the enterprise their kindly sympathy, which has continued without interruption until this day.

So much for beginnings. Now a college property in lands, buildings, equipments, endowments, and scholarships totaling more than half a million dollars, with two score teachers and colored students from fourteen states and from Africa, and South America, is what after these years is outwardly visible. What is not visible are the souls that have been taught and saved. The untraceable and beneficent influences and spiritual power that have been created here and have gone streaming forth into all parts of the South and into many churches and institutions of the North as well as into Europe and into Africa have reduplicated themselves as time has gone on. We recall this "as seeing things which are invisible."

That which was visible to me in my short visit for the thronging body of students from all the regions roundabout eager for an education and realizing as white students seldom do to the same degree, that it was their opportunity, their one chance in life. I did not see a slouch among them. Careful of their personal appearance, courteous in manner and self respecting in conduct, living in the atmosphere of positive Christianity, their appreciation of its manifest. To see such a body of colored students would correct some ideas of many Northern people.

On the day of my arrival, I was honored in the reception of a handsome card of invitation to attend the annual convocation of the Belles Lettres Club. Not a secret society, it is yet a close one, confined to the young men of the college department, and restricted to those only of the highest standing in scholarship. It is devoted not only to literary culture, but also to a strict regard for personal culture and refinement. The contrast both in age and attainment between a score of these students of about the same age as in corresponding classes of Northern colleges, and those of thirty odd years ago when I first knew this institution, causes one to feel that evolution does not always move slowly. Evolution can be accelerated. The Belles Lettres Club would do credit to any college.

Another feature was visible in the vested church choir of 35 members the picked singers of the college, whose weekly rehearsals show their values in the music that our largest Northern churches might covet except for the Tenth Commandment. (Look it up, gentle reader). There are some 75 students in piano, organ, violin, singing and harmony. Ten pianos and the fine pipe organ are in constant use. An orchestra of 22 pieces is doing excellent work. The Coleridge Taylor Choral Society numbers fifty voices, and gives two greatly appreciated concerts each year. Another thing which deserves mention is the Walker property. Good old Deacon Walker, an ex-

CHOIR PROCESSIONAL ENTERING THE CHAPEL.

slave who has lived adjacent to the college grounds since the beginning, and who has been prospered in life, owning several houses, the result of long years, has now deeded his entire property to the college which is lovingly caring for him in his last days.

All this gives one reflection on the long homeward way, and reflection stirs memories. He recalls that aged saint, Dr. Andrews, former theological professor, now in his eighty-eighth year, broken in sad accident, who for more than thirty years sent out class after class of students to be pastors and forerunners of Southern Congregational churches. Dr. Andrews was a born teacher who knew how to inspire and exact, and he did it. A recent letter from him on another page is good reading.

Another whose record follows closely is Dr. E. C. Silsby, one of the chief forces of Talladega College for more than thirty years, scholarly instructor and educator, courteous gentleman, devoted Christian, ever and always a bond of good will between the college and the town, thoroughly esteemed and honored by both, who has invested a noble life in the uplifting and welfare of the colored people. I am sure I do not assume too much when I say to these honored men, the A. M. A. salutes you, as we do all of those engaged in the same holy work. —A. F. B.

A TESTIMONY

The trustees of Talladega College requested their secretary to express in a resolution their sympathy for Rev. Dr. George W. Andrews who for thirty-three years was professor of theology and their great appreciation of his self-sacrificing service. With the acknowledgment came a private letter dictated to the Secretary which will be interesting to others.—Editor.

AS I look back over the nearly forty years of service in the A. M. A. I find ground for satisfaction. I might make the statement stronger and say—abundant ground for great satisfaction. When I first

entered the work of the A. M. A. in 1870 there came into existence at Marion, Alabama, early in the winter of 1871 a work of grace, perhaps the greatest and most remarkable with which I have ever been personally connected, resulting in about four hundred conversions. The human instrumentalities were manifestly so inexperienced that it was evident to all that the revival was the work of the Holy Spirit. It was God moving in the hearts of men in His own wonderful way and with great power. My next field of labor was Montgomery, Alabama, where a church was organized and developed under extreme difficulties, a church which has been a power in that city for more than forty years . Following this work I was sent to Talladega where I labored for 33 years in the Theological Department, adding during that service—twelve years as pastor of the College Church and ten years, in all, as Acting President of the College and three years having charge of the half dozen newly established churches in the region of the College.

During all the years of this service I was painfully conscious of its limitations, its human weakness, but I can say that all the while also, I had a profound conviction that I was at work where God wanted me and He was my strength day by day. When I went south at first into the A. M. A. service, there was in my own mind an unusually deep impression of Divine guidance. It is my present feeling that in no other field of labor known to me, could I have spent my life where the results of work would have been so immediate, so great and so permanent. Occasionally as I lie in my bed, I go over in my own mind some of the more important places where my former students have labored or are now laboring as pastors or Christian workers. Permit me to mention some of these—San Fancisco, St. Louis, Des Moines, Chicago, Cleveland, New York City, Philadelphia, Baltimore, Washington, Raleigh, Charlotte, Charleston, Savannah, Augusta, Macon, Atlanta, Lexington, Louisville, Nashville, Knoxville, Chattanooga, Athens, Talladega, Montgomery, Mobile, Little Rock, Columbia, Meridian, Jackson, Florence, Tuscumbia, Marion, Selma, Birmingham, Gadsden, Anniston, New Orleans, Lake Charles, Beaufort, Houston, Corpus Christi, Austin, Paris and scores and scores of other places. Is it any wonder then, my dear Dr. Beard, that the "hope" which you express in your letter has become with me life, a daily joy, renewing my strength and filling all the days and the hours with gladness and satisfaction. I constantly thank God that he called me to this service and blessed me in it.

I cannot close this word without returning to you, in full measure out of my own heart the good will, appreciation, and affection which you have expressed in your letter to me. With abundant admiration for the wonderful work you have done in the service of the A. M. A. I remain,

Most cordially and affectionately your co-worker in the common service,

G. W. Andrews.

THE HIGHER EDUCATION

The following, written by President W. W. Stryker of Hamilton College, will commend itself to those who believe in the Higher Education. We send it out for the fortification of our college students in the South in theory, aspirations and purposes.

FIRMLY I hold that no time less than this time asked for men who have not recognized their world nor digested themselves. Ardently I urge that the broadest horizon of relation best fits any man to understand his date and to handle the tools of personal service. It is the mind that is enlarged and tempered that will not crumple up and slip the cogs when it is confronted with novel and complicated tasks.

The first thing that a man must "use in after life" is himself. So then, whatever best develops him in general best will prepare him for decisive action when, bows on, he meets the unexpected and the difficult. To discern what is most worth while in reflection and in affairs one needs the widest introduction to the whole problem of life, the deepest discernment of time-proven values, the fullest assurance "of what the centuries say against the years and the hours." The hand-to-mouth theory of life which is pragmatism, with its supposed and most unreal present tense, refuses to look before and after, and thus makes all things irrelevant. That it may elude responsibility it surrenders identity.

In these paragraphs the claim is advanced that a true college has a special function. It stands over against a period midway between boyhood and maturity. Rightly administering its opportunity, and rightly accepted and fulfilled, it intends enlargement mentally and ethically and ripens personality to take a better grip upon the later tasks of a definite calling. Its process is one of both annealing and enrichment. Its specialty is the development of the net man, to familiarize him so far as it may with the major things which mankind has thought and done, and to make his mind supple and his heart eager and his will firm and his imagination glad. To this total end the earnest and wide-minded college endeavors to train the high faculties of close attention and strict analysis—to ravel words, ideas, problems to their essential and inmost force; but always this, that theorem and text may lead to comprehensiveness and thus zeal for ultimate ends and surety of purpose to seek these.

The discipline of mathematics is to impress the habit of seeking the principle which lies behind and illuminates the instance. It factors with axioms that the mind may later avoid fallacy. Those, for instance, who become great to teach or to practice law are such as have learned to hunt for the underlying idea and then to apply that to the particular case. Navigation must observe the stars, and when, in exigency, it must use "dead reckoning" mishap will be less likely. Preacher, editor, every man who would lead true, must be large as well as swift.

Now all this keening of insight and of sympathy, the college slowly but steadily makes toward. Its regimen interposes a process of growth between the callow boy of 17 and the profession-choosing man of 22. These four intermediate years, to him who will use them for what they offer, are alluvial and nourishing. They feed the bones. Those who can afford this period of personal enrichment cannot afford to forego it.

And literature. It is the treasury and reflection of the great world's life. To analyze it is to appreciate thought and thought's methods up-to-date. To absorb language as the vessel in which all that has been noble and effective is preserved and continued is to follow with the race. It is the inheritance of civilization

and the dowry of the brave. The scholar will mainly be the leader, but the scholar is the student of time, and time's record is in words. Institutions are the monuments of great and persistent speech. Law, religion, government, are the word translated into deed. The greatest words of earth are its greatest deeds. Intimacy with language is primary.

As the world plows its way through great waters, the man trained in the human record will be the man on the bridge! Only those despise the classics of time who idolize the makeshifts of a present which they have no poise to interpret, and no vigor of conviction to steer it withal. Thus the college leads toward the gift of tongues and their interpretation. It would lead life to be large and serious. Style, vocabulary, delicacy, point, accuracy—all these give drive. The one who has no use for the past is one for whom the future will have no use. It is either wilful hiding the light, or else just blunt ignorance, which hastens to flee at "dead languages." It does not know its world. It proclaims its incompetency as a gospel!

The college that is not the refuge and arsenal of ideals is recreant to its history. If what it has stood for is useless, then the sooner it goes overboard the better! If it is merely one cog in the grinding wheels of commercialism, let it die. All the litter of opportunity is now snarling at its heels, "Hurrah! Out with Greek, with Latin, with mathematics, with philosophy and ethics, with diction and skill to speak to assembled men!" The "spirit of the day" has nothing to learn from yesterday, and will impose no precepts upon to-morrow! Factory, mill, bank, office getting—"these be your gods!" But this stifling dust is not all. Milton, and Dante, and Cicero, and Plato will come back, though Juvenal bring them. Learning is for life's sake, which is "more than meat." The distinctive college is not and never was equipped for the competitions of mediocrity. It is degraded by the theory that we are all at once to ignore the legacy of our superiors.

This, I hold, in the face of all modern and noisy acerbity toward the college, that it is the last remaining fortress of an exalted idealism. It is not for all, but it is for some. For those it is still to protest that all skill depends upon the amount of man that is applied—that a subsoiled mind will yield the richest return in all that is not sordid—that there is yet room and need for a class of schools which shall specialize upon mental enlargement and vision. The college is not to be confused by all this sepia. If it surrenders to the chaotic vagaries of a half-time it will sell its birthright. Let it stand for the truth, that education is for the sake of rounded men, who, in their completer view, shall better stem and build the world. Thorough is the word now sorely needed. The position of a real and high-minded college is not a caveat, but a challenge.

TILLOTSON COLLEGE, AUSTIN, TEXAS

A Teacher's Letter.

IT was a warm, sunshiny day in late September, 1919, when a young woman of little more than average height, well proportioned, of the brunette type, neatly costumed and, though an American citizen, bearing some of the charactistics of the sturdy people of the Danish nation from which she hails, arrived at the railway station in Austin, Texas. She hired a taxi, and after a ride of about a mile and a half ascended a short sloping hill where a new and rare view was before her.

A rustic landscape—hill and dale,

flowers in rich yellow and many tawny shades, trees still robed in deep greens and russet browns stretched before her, but the greatest delight of all she found in the briliant red of the cardinal, the wonderful blue of the jay, and the melodious notes of the more modestly attired mocking bird. Here and there, also, on the warm sandy soil were cunning little horned toads, lizards dressed in neutral tones, and the proud chameleon continuously exchanging one costume for another according to environment, all darting in and out among the grasses and shrubbery or taking a sun bath upon some stone or in a secluded nook.

A group of buildings was the special objective. They are five in number, a girls' dormitory, an administration building of good architecture, and a short distance away on the brow of the hill a boys' dormitory and an industrial building, also modern. At one of these, the young woman alighted and entered the girls' dormitory. In a few days, she was busy about the various tasks that are to be hers throughout the year.

Four months have passed. Our young woman is busily engaged in teaching English, Pedagogy and Psychology. The duties of librarian also fall to her with many new experiences and thus the summing up of Tillotson College and the school life there.

The aims and possibilities here are many. The educational discipline and practical sides of life both are cultural here, and that is well. One thinks of the literary education as the main object in a college, but for these unfortunate people of the darker hue the care of rooms, home making in general, taste in dress, altruistic and esthetic, are strongly emphasized as well as the literary work, for it all means culture here.

Likewise, the young men in their dormitory and through the industrial departments are taught the care of home, farm, shop and office, and some very fine work is often produced in the various lines of occupations.

There are many departments from which the two hundred students choose and have a part. During the present year, the regular literary work begins with the seventh grade, and is carried through the entire course. Aside from this, are courses in music, home economics, industrial work and commercial training.

Other activities include a literary society, athletics, Y. M. C. A.: Y. W. C. A.: Y. P. S. C. E., Sunday School, teachers' training class, church and social affairs, all under the supervision of teachers, so that they may be as helpful as possible in every way. Civic and community service also enter into the school life, and here, too, the teacher must play a large part.

It is work here, real hard work, Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays, but as I am warmed by the warm Texas sunshine after dreary days of rain so is my heart warmed, my hopes raised and my life brightened by the going "over the top" of some bright, struggling young men or women.

The best way to help people is to help them help themselves, and this is what Tillotson College is trying to do. Its further aim is to train up leaders of intelligence, integrity and Christian faith.

LINCOLN NORMAL SCHOOL, MARION, ALABAMA

Principal's Letter.

There is a deeper interest in edu-try schools are closed, pupils by the cation than I have ever seen here be-dozens come from long distances, fore, and I consider it very encour-walking four, five and six miles every aging. Because so many of the coun-morning. Some of the pupils would

not be able to come if it were not for the clothing and shoes which our store room furnishes from the barrels sent to us. We have never had so few clothes as we are getting now, especially shoes; almost every barrel we have been informed of has arrived, and no more are in sight, but we are very grateful for what we have had so far.

An imperative need is an addition to the girls' dormitory. Many bright, promising girls are being refused admittance to the hall for lack of room. We now can accomodate only forty when we ought to be able to care for eighty, but we cannot unless we have the addition. We crowd eight girls into one room which makes it impossible to teach morals and personal modesty. These two great needs must be met if the school is to develop and do the work for the young that it ought.

There is much to encourage the worker in the development of Christian manhood and womanhood among the students. We have a fine class of ten young men and women to graduate at the close of the year, not one of them weak in moral or spiritual character.

The industrial work done by our students commands respect from all who know the conditions here. All of the cooking of the institution for the family of nearly a hundred teachers and students is done by girls who are at the same time pursuing courses in the school. Recently, the domestic science teacher had occasion to leave for four days' absence, and that department was left in the hands of the students. It was carried on without a ripple or break, and no one would have known that the teacher was not at the helm. The pupils had been so carefully trained that they were able to fill the place most acceptably. This training of the older pupils for positions of trust and responsibility is one of the strong characteristics of the school.

I wish our Northern friends who have made it possible for the work to be kept at its present efficiency could look in upon us and see what the students are doing and the fine spirit in which it is done, for that counts most. There is a splendid Christian spirit at work all through the school, a spirit of cooperation and helpfulness that gives great joy to the hearts of the workers. I believe there are still greater days in store for Lincoln Normal School if we can meet the crying need of the present and give the work a chance to develop.

We are very greatful indeed for all the help that the kind friends of the North have sent and thankful for what has been contributed to this wonderful growth in the school. We hope that the future may be even greater in accomplishment than the past.

INDIAN SCHOOL, SANTEE, NEBRASKA

Matron's Letter.

Student organizations are in full swing. The Young Women's Christian Association has been given new life and enthusiasm by the two members who attended one of the summer conferences. They tried to make it possible for several girls to attend this conference, but of all who expressed a desire to go only two succeeded in carrying out their plans. Two of these disappointed ones might have gone, however, had they shown as much determination as Fannie Frazer did. Fannie's people could not give her a cent, but that did not discourage her. The day that school closed she went to work in one of our agency families and worked till two or three days before conference time. Even though she had not spent anything, she lacked sufficient means for the carfare to Lake City, Minnesota,

the conference city, and she had very few decent clothes. Teachers out of their small savings came to her rescue, and the conference authorities kindly gave her work to earn her board. For money for the return trip, she trusted to find work in Minneapolis. I was spending my vacation near there, and they passed through the cities on their trip. At last, everything was arranged, and two happier girls could not have been found the morning they arrived in Minneapolis. They had ridden all night, sitting up, but they were too excited to feel or look tired. They fairly ran when the saw a familiar face among so many strange ones, as I had promised to meet them in the city and put them on their train, they were watching for me, and had so much to tell that the time between trains was all too short, and they were soon off for the remainder of their first ride on the train. Think of these two Indian girls, who had never been on a railroad train before, nor long among white people, starting off on this long trip together. Think, too, of the multitude of new experiences that crowded their days at the meetings.

When the ten conference days were over, I again met the girls at the station and kept them with me for a few days' visit and sight seeing. There was much to tell about those ten happy conference days; they were the only Indian girls there, and made many friends among those high school girls. The five days they spent with me I enjoyed as much as they. Though they were eager to tell their people of the many new experiences and of all they had seen, they were not quite ready to leave the attractions of the cities, and I wished, too, that I could keep them longer.

They are yet continually talking of the experiences of those two weeks, and it will always be a pleasant memory in their prosaic lives. What a satisfaction there is in helping others. I think our boys and girls are beginning to appreciate more what all the friends of this school are so kindly doing for them.

BLANCHE KELLOGG INSTITUTE, SANTURCE, PORTO RICO

A Teacher's Letter.

The outlook of Porto Rico is bright if conditions continue to improve in the future as they have in the past twenty years of American occupation. Yet it is still suffering from the effects of four centuries of Spanish misrule, and from neglect, ignorance and superstition.

Of the several Protestant missions at work in Porto Rico, each has its own part of the island. The Congregational Mission has the eastern end of the island, with churches in the towns and also in the country, a new hospital at Humacao, which already needs added accomodations for the great work carried on there and Blanche Kellogg Institute in Santurce.

No less important than the hospital but important in a different way is our Blanche Kellogg Institute. It is a boarding school in which girls are admitted in the eighth grade and through the high school. The course includes the regular subjects studied in the public schools, and also Bible, sociology, teacher training course, piano, etc. The girls also do practically all of institution house work. This gives them a practical training in housekeeping which they could get in no other way and which they need badly. A new schedule is posted each week, so that every pupil gets training in every kind of housework from the making of nine loaves of excellent bread each day to sweeping and cleaning of all kinds.

Each student has also some church or social work to do. Many have classes in the Sunday School,, held in

AN ORDINARY PORTO RICO HOME.

the Chapel which adjoins our building. Others go out by twos and threes to hold Sunday Schools in the homes and in the different poor sections, sometimes out of doors under palm trees in vacant lots. Some students teach sewing classes for the poor children under our direction in the Settlement House.

The settlement worker started a day nursery in the Settlement House last December, and it is wonderful to see how some of the children have improved in health with the wholesome food and care. The feet of two of them were full of "niguas" when they first came. Niguas are very small insects which enter the feet and surround themselves with a sort of covering in which they deposit their eggs. This causes the formation of pus and becomes very painful. By constant care and many applications of iodine their feet are now well. The students have nothing to do with the nursery, but they are interested in the children and learn a great deal about the proper care of children by observation.

We have a flourishing Christian Endeavor in the church, in which the girls take a prominent part. We have good prayer meetings, and very pleasant socials. The young men seem to find the Christian Endeavor especially inviting, and we sometimes wonder whether the attraction is to learn more about spiritual things or to visit with girls after the service. Porto Rico boys are not the only ones who go to church for more than one motive.

Two of our older students were employed by the A. M. A. in Humacao during the last summer vacation. They assisted the native pastor in holding services in the hospital on clinic days, and in the jail, and showed themselves quite competent at all kinds of missionary work.

This May we shall have our first graduations. Two Congregational girls and one Baptist will graduate.

The girls of Blanche Kellogg Institute are like the girls of any other place, happy and full of fun and serious minded also. All here are very lovable. They have some characteristics not desirable, which we hope to overcome by constant guidance, and by the spirit which dominates the school. We only hope that they with their better understanding of their own native people will be able to pass on to others what we have been able to give them, especially those things which lead to a hapier and more satisfying home life, and to the betterment of the future generations, physically, morally and spiritually.

OBITUARY

We learn with deep regret of the death of Rev. George W. Moore, D. D., of Nashville, Tennessee, on Sunday morning, March 14. Dr. Moore was one of the earlier graduates of Fisk University. He was also graduated from the Theological Seminary at Oberlin. Entering at once upon his life work in the Christian ministry in Washngton, D. C., he served there ten years. From the church there, the American Missionary Association called him to supervise the church work of the entire Southern field of Congregational churches among the colored people. In this field, he served nearly thirty years. He was indefatigable in his faith in the future of the Negro Congregational church, and in his loyalty to traditions of the American Missionary Association. His presence brought sunshine and happiness always and every where. To know him was to love him. He leaves two sons and a niece who are members of his immediate family, and who are also products of Fisk University. Dr. Moore died at Fessenden Academy, Fessenden, Florida, where he had spent the winter months doing whatever work his failing health permitted. His passing will be mourned by thousands of young and old people in different parts of our country.

The Rev. George V. Clark who died at the age of 69 years in Cleveland, Ohio, Feb. 23d last, was for many years associated with the American Missionary Association and became well known in his missionary tours with Dr. Roy when presenting our work to the churches. He was highly appreciated for his ability and beloved for his character.

Dr. Clark was born in Oxford, Ga., Jan. 1, 1851, was one of the first students at Atlanta University, graduated from Howard University School of Theology and later received the degree of Doctor of Divinity. He began his Christian labors under the auspices of the American Missionary Association with the First church of Atlanta, going from this work to Athens, Ga., where he organzed the First church. He also held successful pastorates in Memphis, Tenn.; Charleston, S. C.; Charlotte, N. C., and at his death was pastor emeritus of Mount Zion, Cleveland, where he had been a greatly esteemed pastor for several years.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for March and for the six months of the fiscal year, to March 31.

RECEIPTS FOR MARCH

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	5,978 71	1,558.78	2,287.98	....	30.20	9,855.67	3,485 81	13,341 51	6,605.47	19,946.98
1920	5,780.10	1,590.01	2,080.36	....	40.71	9,491.18	4,617.65	14.108.83	8.457. 88	22,566.71
Inc.	.....	31,23	.....	.....	10.51	.....	1,131.81	767.32	1,852.41	2,619.73
Dec.	198.61	.....	207.62	.....	.....	364.19	.....	.....	.....	.....

RECEIPTS SIX MONTHS TO MARCH 31st

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	74,308.78	3,706.81	15,805.18	. ...	320.51	94,141.28	3,117.59	97,258.87	33,415.37	130,674.24
1919-20	88,763.17	4,118.18	20,941.72	5.00	364.70	114,192.77	7,391.50	121,584.27	47,193.67	168,777.94
Inc.	14,454.39	411.37	5,136.54	5.00	44.19	20,051.49	4,273.91	24,325.40	13,778 30	38,103.70
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	1,158.30	945.57	2,870.85	.....	170.07	5,144.79	14,899.66	20,044.45	.....	20,044.45
1919-20	10,102.11	1,078.51	4,164.43	.....	189.12	15,534.17	22,958.05	38,492.22	.....	38,492.22
Inc.	8,943.81	132,94	1,293.58	.....	19,05	10,389.38	8,058.39	18,447.77	.....	18,447,77
Dec.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS SIX MONTHS TO MARCH 31

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	$130,674.24	168,777.94	38,103 7	.....
Designated by Contributors for Special Objects	20,044.45	38,492.22	18,447.77	.....
Total Receipts Six Months	$150.718.69	$207,270.16	56,551.47	.....

FORM OF A BEQUEST

"I give and bequeath the sum of .....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

We regret to announce the resignation of Dr. Enlow, whose work as General Missionary in Florida has extended over several fruitful years. Our good wishes follow him to his new field of labor in Illinois.

♣ ♣ ♣

Rev. Malcolm Dana, though laid aside for a little time by illness, has been writing articles and formulating plans for the extension of the larger parish idea. He expects to be back in the harness about the middle of the month.

♣ ♣ ♣

One of our churches in the West is in need of additional hymn books. If some church has seventy-five to one hundred books that they can spare, they can wisely place them by addressing Rev. James F. Walker, Collbran, Colorado.

♣ ♣ ♣

A church in a cotton-mill town of Alabama is in great need of an organ. The superintendent writes that the people are pathetically poor. If anyone can help in the matter, please address Superintendent Charles T. Rogers, Hackleburg, Alabama.

♣ ♣ ♣

Rev. E. H. Johnson has accepted the associate superintendency of Montana and is already at work. His office will be in Billings with Dr. Powell. He will address himself to the larger responsibilities we have assumed, growing out of the Montana survey of last year.

♣ ♣ ♣

In accordance with plans formulated at the Midwinter Meeting, Rev. Harold M. Kingsley has been selected for the position of Director of Work among the Negroes of the North. His first attention will be given to the situation in New York, Detroit and Chicago.

♣ ♣ ♣

After nearly eight months' service in the interests of the Pilgrim Memorial Fund, Secretary Beard has returned to New York. He successfully led the forces in Connecticut to a large oversubscription of the Fund and performed service no less effective in the Pacific Northwest.

♣ ♣ ♣

After having spent several weeks in North Dakota in the Pilgrim Victory Campaign, and assisted in raising the Pilgrim Memorial Fund in California, Rev. William Ewing, D.D., has now begun his work as assistant to Dr. Heald in the district of the Southwest. He will make his home at Claremont, California.

♣ ♣ ♣

Twenty states report need for about two hundred ministers. The majority of these churches are small and financially weak. A large number of them are the only religious institutions in the community. One of the goals of the World Movement has been more money for salaries. It is not hard to grasp the relationship between the asking and the need.

A SUMMER STUDENT'S RECORD OF SERVICE ON A HOME MISSIONARY FIELD

By Rev. Leavitt O. Wright, Guadalajara, Mexico

THE last of my four years of home missionary work, in preparation for foreign service, came in 1916, when the Home Missionary Society was good enough to let me go out West to an agricultural, cowboy region, to try to help an over w o rked minister in his parish of twenty by forty miles in the rich Plateau Valley, sixty miles due east of Grand Junction, Colorado. The minister in question was Rev. D. J. Gillanders, and his headquarters were in the little town of Collbran. In addition, however, he had many other places to care for, and the Ford machine with which someone had provided him helped him to cover this territory. But there is a limit to everyone's time and strength, and the pastorate at Collbran, together wtih the twenty or more preaching points which he served, kept this devoted missionary busier than was good for either him or the work.

COLLBRAN CHURCH

The Record for the Summer of 1916

June 2. I spent three hours in Denver and got acquainted with State Superintendent Frank L. Moore, a peppy, driving, enthusiastic, modern minister. He gave me suggestions as to how to proceed when I reached my field and told me what a fine man Gillanders is.

June 3. Whew, what a climb, up the backbone of the continent! Reached 10,299 feet and then dropped to 5,000 at DeBeque, where I took the auto bus twenty-five miles to Collbran, passing through my prospective "parish" of Molina on the way. The Gillanders family were expecting me. A big Scotchman, a sweet little wife, and five kids—the latter live-lee.

June 4. (Sunday). Preached at several services and decided that while preaching might do for the East, s t r a ight talks are more needed and better understood out here.

June 6. Getting into harness all right. Yesterday I started out early in the morning and got back to bed at 12:15 a. m. today. Called up Salt "Crik" all day, and by night reached my destination and preached at monthly "meet'n." Several members of the congregation frankly admitted they did not attend through any desire for religious services, but for the change and a chance to see neighbors a n d swap news and forget the daily grind for awhile. This fact calls for care in my introductions and application. On the way "upcrick" we got a lift, and as we rode along I felt sorry for the youngster who had to give up his seat to the two parsons, although later I came to the conclusion that he was sorrier for us in our cramped quarters.

THE ASSISTANT AND "NIG"

1. The Forks of the Road
2. A S. S. Picnic.
3. The Village Blacksmith.
4. A Wild West Show.
5. Roping a Calf for Branding.
6. After the Service.

June 13. Took a group of Sunday School boys on a ten-mile hike to look for arrowheads. All went well until sixty-pound Frankie hurt his foot

A CABIN HOME

and couldn't walk; then the remaining mile seemed longer by far than the preceding nine.

June 14. (Flag Day). Mr. Gillanders came over from Collbran to preach at the special service. This was followed by a picnic lunch and games. How they do like an excuse for getting together, and one can't blame them when he discovers how many of them live from two and a half to five and eight miles from their nearest neighbors.

June 18. Speaking day. Rode four miles up 1,000 feet to morning service; lunched and rode seven more to the next mesa for an afternoon meeting in the schoolhouse, and five more to Collbran, to sup hurriedly and speak again. I begin to see why Gillanders gets tired.

June 21. Last night I practiced with the quartet until 11:30, when one of the men, who lives miles away up the hills, arose and casually remarked, "Well, I must get home and milk the cows." But they all insisted that it was well worth while, and they surely did sing.

June 22. Talk about climbing and steep roads! Mormon Mesa takes the cake. As for darkness—well, I was mighty glad I was on a western pony. I let him have the rein, and sat there and sang to keep him cheerful. And the cowboys that turned out! Broad hats, silk handkerchiefs, and sheep chaps! They sang the old Gospel songs lustily and paid respectful attention to the story of Elijah and the test by fire.

June 23. Stayed over night and made calls on my way home. Met three Mormon elders on their way to Mormon Mesa, their big stronghold in this region, and had a good chat with them, stressing what we have in common. Invited them to call on their way out of the valley and talk things over.

June 25. Children's Sunday. Had a big crowd out in the morning. The Mormon elders visited the service. Many came out in the evening to hear the well-advertised quartet, of whom two turned up. We got along without the first base, and I played two positions at once: pedals and keys and second tenor.

June 26. Mormon elders visited me and were my guests at lunch. We certainly can learn a lesson in loyalty to religious convictions from them, for they all give a year or two to missionary work before settling down. They travel wherever sent, without question or complaint. No wonder they are a vigorous church.

July 2. The improved attendance at the services turned out to have been due to a desire on the part of folks to ask the latest news about the

THE LITTLE WHITE CHURCH IN THE HILLS

"Big Fourth Roundup." The champion bucking horse rider of the Western Divide is due, as well as other celebrities.

July 5. Yesterday was a great day. They came from all corners of the valleys, two and three deep on ponies; in wagons loaded to the gun-

THRESHING

wales; flivvers were filled to capacity, and many came on shank's mare. And they kept coming, not only from the valley, but from Grand Junction, Glenwood Springs and farther, to witness the typical excitement! But the rank and file were Valley and Mesa folks, and they were merciless judges of the steer roping, bucking contests, saddle-up-and-go races, as well as of straight races, relay races, and rep races. The first was exciting indeed, being judged by the amount of time consumed. The saddle-up-and go caused great excitement also, for the contestants were marvelously agile at springing from the pony before it stopped, unsaddling it, transferring the saddle to another animal, springing on the already galloping pony and hurrying on their way. The bucking contest seemed to appeal most to the people, as it was the most dangerous, not only to the would-be-rider, but to the crowd into which one pony plunged. Fortunately, the only damages were a faint and some scratches. What most thrilled the spectators was that the much-heralded lost to a young newcomer. The whole scene was grandly picturesque. There were cowboys of all ages. Purple, pink and orange silk shirts went with extreme hues of neckerchiefs and chaps, and I did wish that my kodak would register colors! I met folks from up on the mesas where I am to visit. Mr. Gillanders is held in high esteem up and down the valley and surrounding mesas and way up into the hills, and it is a privilege to work with him.

July 11. At last I have a pony to myself, rented for the summer, and I can have more freedom in calling and more chances to get around.

July 19. "Nig," the pony, certainly is a treasure and we go much farther in decidedly less time than I was formerly able to do. The men in hay and wheat fields appreciate your interest in their work, and on several occasions have come to the meetings after my visits. Last night I was the guest at a home across the valley where I had been given to understand that I would be unwelcome. There was a wonderful dinner—fried chicken and ice cream—and I stayed until eleven playing rook. They were very cordial and may get out to the meeting next Sunday.

July 21. Excitement last night. In the middle of the meeting over at Parker Basin word was brought in that little Bessie Stolze was lost somewhere off on the hillside. We closed the meeting and began to search carefully and systematically. We looked for the child from nine until two and from four-thirty to five-thirty, when she was found in a hay-

ON THE CIRCUIT

field, where she had gone to sleep when she realized that she could not find her way home. It certainly was a relief.

July 26. Back home, after four days in the saddle! After my Sunday service I was invited to go home with a mighty cordial family. I arose at

"SPLITTIN" LARGE CRACKS THROUGH THE AIR

three next morning, and we started out with them for the famous Bull Creek Reservoirs, where "Pa" had to see that the controls were o. k., as it is from these reservoirs that the water for all the farms on this side the little divide is procured. On the way we stopped at some lonesome looking houses on the hills, to get acquainted and invite the folks to the services. We traveled up, up, 12,000 feet, on a twenty-mile ride, and found a wonderful region—plateau-like, on which are situated these big lakes; and there we found the Colorado state flower—the exquisite columbine, with white petals and a lovely purple center. After an eighteen-hour day of almost continuous riding, we were back on the floor of the valley.

July 27. Today I am making my headquarters at the Colclasure home, from which I went out on visiting excursions, spending my spare time helping with the bee work, and playing ball with the crackerjack little son of the family.

July 28. Ditto. How these folks do hunger for friendship, and appreciate your calling.

August 4. Big cloudburst—the worst in years. Many crops spoiled on the lowland of the Plateau River. Everybody is concerned for the losers and wiling to help in every possible way.

August 5. Rain. Such days afford opportunities to chat and get acquainted with men who gather at the village smithy. Men dislike parlor calls, but shop chats often permit the conversation to grow serious.

August 6. "Lend-a-hand Day." Lots of fun. Started for Parker Basin early, to call along the way. Found Myers' big bay tangled in the wire fence. Had a long, hard struggle to get the monster free. Jack Wolfe's irrigating ditch had broken out, but was soon fixed. Much rain. Small crowds out at the service. On the way back found Brown's cows had broken through "Old Man" Isaacs' fence into his alfalfa field, and had great fun cowboying them out. After supper, set off with "Nig" on the trail of a run-away seven-year-old. Got back with him just in time for the p. m. meeting. Good crowd out; fine singing.

August 8. Called on the Georgia Mesa. There are fine folks up there, especially the Longs. It is good to find a family standing for the right in the community and which is looked up to by all.

August 9. Called all day on the Georgia Mesa, stopping in the afternoon to play with the school children. The day ended with a fine sing at Long's. How these folks hunger

HAULING ALFALFA

for music—the good old hymns and songs, with prayers afterward.

August 10. Started from Long's

early and made twenty calls before landing in Molina for late supper. Fine folks, and we had some inspiring talks and sings.

August 20. Back from ten days on the road. Steady calling and remaining over night wherever invited, so as to gain that much on the next day's trip. Sometimes I slept with Jimmie or Jack, but oftener, upon the family's insistence, in the best bed in the house, temporarily unoccupied on my account. I felt as though I were a member of each family visited.

August 27. Fine goodby crowds came out. I tried to impress upon them loyalty to Christ and our common cause, which would suffer as surely as any division into factions was made.

August 28. Parting day. Mighty hard to keep the lump in my throat down. "Nig" seems to understand the goodby tug at his mane. Young Colclasure's parting hug left me limp; husky Dave, the blacksmith, with his iron grip, and "Wall, come again," helped me to stiffen up. The last peek at the loyal little group, with the white church in the background, made me fairly ache to stay. Well, I am bound to go back some day.

THE PASTORESS

By Rev. Frank E. Henry, Glasgow, Mont.

CONGREGATIONALISTS claim, and justly so, to be pioneers in many ways, religiously speaking, and since they begin with the Pilgrim Fathers, most people are willing to concede them the front seats when we banquet the old settlers. But sometimes we forget that there were also Pilgrim Mothers. One of the Pilgrim Maids is fairly well known—Priscilla, renowned for her uncamouflaged assistance to a certain hesitant lover whose heart and head did not gear together at all well.

"Why don't you speak for yourself, John?" Our modern Priscilla has been asking herself this question, not as related to matters matrimonial, but with regard to politics, industry, and also religion. "The Lady from Montana," the Hon. Jeannette Rankin, spoke for her sex in Congress—woman's first representative in that body, but by no means her last one. In the entire world there are probably a good many women who have been, and are, preaching the Gospel, but it would be difficult to find more than two at any one time and place. Montana is proud of the fact that during the past year she has had a full quartet of such women—not pastor's assistants, but preachers serving the churches independently.

Mrs. Emma Graves Dietrick, mother of the pre-war pastor of the Great Falls church, the first of the quartet referred to, served acceptably for many months as a supply, alternating between Fairfield and Geyser.

Mrs. W. H. Haley, has, with her husband, been preaching in several of the many yoked fields along the railroad. Last year, with Malta as a center, and this year working out from Froid, she has reached three other churches, one of them a Presbyterian. Mr. and Mrs. Haley have rendered most effective service.

Another of our Pilgrim women workers, Mrs. Luella Wilhelm, spent several months as *ad interim* pastor at Butte, and recently has been conducting evangelistic services in the scattered churches west of the mountains with pronounced success.

Miss Rhoda Jane Dickinson is pastor of the First Congregational Church of Glasgow, in northeastern

Montana. She is a rather recent arrival, coming to the state six months ago from Colorado. Miss Dickinson is of Congregational and Methodist ancestry, and this not uncommon mingling of the strains has produced a sympathetic and cultered preacher. It is not strange that things in Glasgow have been moving along the past few months. A new broom sweeps clean, especially if a woman grasps the handle.

As the result of a woman's persuasion as well as a minister's arguments, the churches of the town, for the first time in years, have been holding regular union Sunday night services once a month. At a recent meeting, at which Miss Dickinson presided, it was necessary to bring chairs into the audience room. The congregation at her regular morning services is composed of a large proportion of men, and the Bible class, led by a former resident of Billings, is a regular seminary for historic research of the Bible. An innovation worthy of notice is a new kind of vesper service which was held last fall. The young people of towns and cities alike are not as much interested in the church as parents and pastors could wish. On this occasion the high school was invited, by classes, to participate in the program on successive Sunday afternoons, by furnishing music, readings, and other forms of entertainment.

The new broom is sweeping in many directions. It has swept into the pulpit a number of men and women, among them the Home Demonstration Agent of the county, the public health nurse, and lastly, a sweet-spirited, brave-hearted girl who is loved and admired by her fellow townsmen. When the submarines were a menace, she sailed overseas to serve her country, and was in Paris when the airplanes were dropping death from the sky, and Big Bertha was searching for victims in the city and suburbs with fingers seventy miles long.

This new church housekeeper, with a passion for getting other people to work—which is sometimes as hard as doing the task yourself—has put brooms into the hands of the men and they have swept and garnished the old church basement which has not been in use for years. By the expenditure of several hundred dollars in a year of hard times, they now have a place for the social life of the young people and the older ones as well.

Miss Dickinson is not conscious of having done anything unusual, and if asked how she accomplishes so much, would probably say that she did nothing—that if anything worth while was happening, it was only by letting the Lord have his way and following Him.

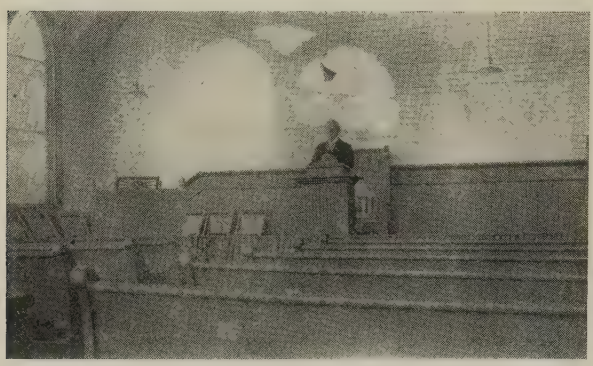
But the Congregational women of Montana are proud of their "pastoress" and hope she may be given health and strength to "carry on" and carry through the work so auspiciously begun. So say we, of all these women who, as Paul wrote, have furthered the Gospel among us.

The foreign speaking work is a large and a growing opportunity. There is a spiritual unrest among many people which can be met only by some such system of church order and belief as our own. In one case, in the interests of unity, we decided to withdraw and hand over the work to others. But the people voted unanimously that if we could not see our way to stand with them, they deemed it their right "to organize a congregation according to the principles of the Congregational Church, and then work to the best advantage." We are glad to see, on the part of those responsible for the Bohemian work in Cleveland and the Bulgarian work in Toledo, an increased interest, and a purpose, expressed in dollars and cents, to give this work enlarged support and opportunity.

AN ALASKA INVESTMENT

By Rev. Edward S. Bollinger, Valdez, Alaska

WE are just passing out of the most trying season of the year in our Alaska church work. The buildings have been eased of their burden of snow by several days of hard shoveling and an expense of twenty dollars, the days have lengthened, and there has been occasional sunshine. Where sunshine is as scarce as it is in Valdez during December and January, it is rather difficult to find sufficient bright light to illuminate a description of the work.



INTERIOR OF VALDEZ CHURCH, JANUARY, 1917

There are times when the fact that we are so alone in this work becomes oppressive to an almost unbearable degree, but fortunately this lasts only for a short season. In the matter of distance we are like a lone outstation on a foreign field—hundreds of miles from the main preaching point. The nearest Protestant church is one hundred miles to the southeast. During the whole of 1919 we saw only four ministers and they happened to be passing by steamer.

The present population of Valdez is probably only three hundred and fifty, with fifty pupils in the public schools. This will give an idea of the limited number of families. Our church, however, never had a larger membership than at present, about twenty resident members, six of them young girls who assumed church relationship a year ago.

Readers who are in attendance at churches where hundreds meet with you, try to fancy yourselves in Valdez on a winter Sunday morning. You noticed the "Among the Churches" item in the weekly newspaper, and found the Scientist and Congregational services advertised quite fully. You enter the building where the Congregationalists worship, and which is representative of the churches in the smaller villages in the States, just as the bell is ringing. You will notice perhaps half a dozen men around the big red hot stove. These men seat themselves away back in the house, while a few women sit in the front in a worshipful attitude. The minister enters and gets the usual view of six rows of empty pews, but is cheered by the presence of the ten or twelve worshipers. During the winter months our organist is "outside," by which we mean he is gone for the season. Fortunately, years ago, the preacher played the organ for his own amusement, and can still play for any ordinary service. He plays an impromptu voluntary, with his eyes fixed on the doors, hoping they will swing wide and admit a large congregation. Finally, from twelve to fourteen adults arise and sing "Praise God from Whom All Blessings Flow." When we have our occasional glacier winds, with near-zero weather, and our quite frequent snowstorms, the little band diminishes according to the laws governing church attendance all over the land.

As the service continues, we forget all about the small attendance, and

remember that we are in God's house and that we are God's children. This little company is always ready to receive the message, and there is absolutely no excuse for the minister to lag behind in any of his work.

This morning service, which begins at eleven, is followed by the Sunday School session at twelve. There are six beginners, eight primaries, seven juniors, seven intermediates, three adults, and six teachers. Over ninety per cent are present every Sunday, unless extremes of weather prevent. Our primary room is equipped with the needed up-to-date materials for successful work. They have a room to themselves and study the graded lessons. The remainder of the school uses the uniform lessons, the classification being easier in such a small school, and the dignified order of service is followed in an orderly and worshipful spirit.

PRIMARY SUNDAY SCHOOL ROOM

The Christian Endeavor Society consists of five intermediate girls, their Sunday School teacher, her husband, and the pastor. The members of this society vary in age from eleven to sixty. It has been active for six months and there are no signs of discouragement. We cannot grow, because there is nothing in sight for the usual Endeavor tentacles to reach. We are proud of being one of the three Endeavor Societies in Alaska.

For the evening service we have an organist who cannot be excelled anywhere. Our quartet choir is equal to the amateur city choir, and they do give us some excellent music. Now the "movie" hall is just across the street from our church. Here from one hundred to one hundred and fifty film "fans" are entranced by filmdom, to the accompaniment of a piano of the "tinny" variety, while in the church there is an attendance of twenty or more, listening to splendid music and genuinely interested in a series of addresses on the Apocalypse, including "The Woman," "The Two Beasts," and "The Dragon." According to our way of thinking, our pictures excel theirs "six and one half times," being strictly up to date, while theirs are from three to five years in getting to this part of the country.

The minister has been made most welcome at all the town functions, and on many occasions has been selected to make addresses by the committees of arangement. Alaska has delightful audiences on such occasions, and the "talker" has frequently asked himself, "If they so much admire your week-day talks, why do they not come and listen to your Sunday addresses occasionally?"

The community is doing its utmost to keep the church active. They are just as prompt in furnishing their part of the pastor's salary as the Home Missionary Society has been. The little band which looks after home expenditures raised $1, 254 last year. The Sunday School collections amount to twice the cost of its maintenance, and we are amply supplied with helps. It is often said that there is no class of people that bear financial burdens more heroically than home missionaries. We are obliged

to confess that no crown for patient bearing of such a burden has been laid up for us on the reward shelves. During twenty years of service in self-supporting churches we sometimes balked when salaries were in arrears. During the years of Alaskan service there has been no reason for such balking. This fortunate situation is a marvelous factor in keeping the heart steady where there are so many things to try one's faith and patience.

Since you have had a view of our church services and Sunday School session, permit me to introduce you to our Ladies' Aid Society, which is indeed "some society." It is not large numerically, but its industry cannot be excelled. When we came, I discovered that the Society had ways of its own and which were not in harmony with the ways of the Ladies' Aids we had been accustomed to work with. We felt that some reformatory methods should be evolved from our wide experience with much larger societies. We found that these ladies had a way of being delightfully helpful to their own members with the regular funds of the treasury. Anniversary presents, gifts to departing members, kindly tokens to prospective mothers, and valuable gifts to brides were among their ways of being useful. And all this without dues or membership fees! Even Hoover was not able to put the lid on their refreshment plans. We were not insistent about our reform methods, and behold, before we had them ready for action, some "occasions" happened, and the pastor's family enjoyed the gratuitous kindness of the society. We have finally concluded that this scociety is not in need of reform methods. Last year they raised $504. Their annual subscription to the church budget is two hundred dollars. In the winter there are from twelve to fifteen members, and in summer they number twenty.

All opportunities for social life in the community are confined to "movies," dances, and some fraternal circles. This society, therefore, is mainly a social circle for its members. Entertainments constitute the main source of income. There is excellent amateur talent in the society and in the town, and the public welcomes and heartily supports their efforts. And here is apparent the value of the little histrionic work the pastor undertook during long-ago school experiences. Nearly everything we ever did anywhere has been of service in Alaska. The minister is generally coach, stage manager, advertising agent, preparatory and clean-up flunkey in all the entertainments. The minister's wife is always assistant behind the curtain and chief stage decorator. She also learned to do "stunts" years ago, and in time of special need takes an occasional part.

There is a small hospital in Valdez that is a regional institution. The physician and head nurse are members of our church. The pastor is informed whenever there are convalescent patients that would be willing to have him call on them, and it is surprising in how many instances it has been possible to do the Lord's work in that place. And to many a stranger, as well as to members of our own community, has this Ladies' Aid Society sent evidences of their kindness. A basket of fruit for the patient at the hospital always takes several dollars of that "show" money. It is in returns for such work that we find our gold for service. When people are heartsore in these regions, the sore is deep, and only real consolation will reach it. Slowly but surely some of these good women are coming to realize that although only social members they are "doing for Him" also.

The little church at Valdez is trying to do its part in the great work of the Kingdom. Just now we are uniting with the churches in "The Fellowship of Prayer." We want

our Congregational friends everywhere to know that every dollar which comes to us through the Home Missionary Society is used in the service of Him who pities his wandering and straying ones in Alaska's great wilderness of indifference and we believe the service will be rewarded.

A PIONEER OF PROTESTANTISM IN NEW MEXICO

By Miss Mabel A. Smith

PABLO Lucero was born on a ranch near the Rio Grande in 1833 His mother died when he was small, and he was passed around among uncles and aunts during the remainder of his boyhood. He had no schooling. Indeed, in those days there was no such thing, except for the children of the rich.

This lack of opportunity for the dwellers in the recently acquired Southwest seems to have early affected the Baptist conscience, for in the fifties they sent a missionary, Mr. Gorman, to Laguna, New Mexico. By this time Pablo was living in the same region, but, alas, he was now grown and had to work for a living, and so could not attend the missionary's school. He did, however, obtain work in the missionary's house, and Mr. Gorman taught him to read in the evenings. When the mission was closed, at the beginning of the Civil War, Pablo was richer by a Bible and the ability to read it.

And he did read it—to himself and to his wife, and the more they read the more they thought. At last they decided that they wanted to be the kind of Christian that Mr. Gorman was. Since there were none of his kind in that region, all they could do was to go on reading their Bible.

In 1881 the railroad came to Albuquerque, and a little ahead of it came Father Ashley, the Congregational trail-builder. He organized the church at Albuquerque and turned it over to another man, while he went breaking new trails. In the course of time he discovered Don Pablo and his family, ready and anxious to join a Protestant church, but with no church to join. Father Ashley returned to the church at Albuquerque and told the people about Don Pablo and his Bible, with the result that the family was received as members of that congregation, although it was more than thirty years before Don Pablo himself entered the building. Later on a Congregational church was organized at San Jose, the almost microscopic village where the Luceros lived, and for a brief period they had a resident pastor, but for the greater part of the time they had to get along with occasional visits from ministers stationed elsewhere. Neither have they had a mission school because of the exceeding smallness of the village, but Don Pablo managed to teach the children to read, and in these latter years several of his grandchildren have attended the Rio Grande Industrial School. A granddaughter of the patriarch is now about to finish her course at the Schauffler Training School.

His summons came on January 21, 1920, after a painful and wasting illness, and his body lies beside that of his wife in the little burying ground in the corner of their own orchard. The funeral service was conducted by Rev. J. M. Moya, of Albuquerque. Mr. Fifield, the Presbyterian missionary to the Indians at Laguna (where Don Pablo got his Bible), was also present.

He was indeed of pioneer stuff, standing firm in his faith, without a great deal of human help or sympathy. In the end he was, as his daughter said, "ready for his journey."

IN THE LOGGING CAMPS OF OREGON

By Rev. M. J. Fenenga, Forest Grove, Ore.

THE work in the lumber camps was very badly broken up during the last winter. The record snow and cold of fifty years appeared in December, and as the field is in the high altitudes, operations had to be suspended for three weeks and more. From three to seven feet of snow emptied the camps pretty thoroughly. The missionary utilized the time by visiting a number of mill-towns and also the company headquarters in Portland.

A LOGGING TRAIN

Ten months' experience as Army Y. M. C. A. director in the Coast spruce logging camps during war times, has given me a fair acquaintance with the needs and desires of the Coast lumberjacks. I also got a fair start in this direction at Northland, ten or twenty years ago, when Wisconsin lumbering was in its heyday. All this has been invaluable in my service among these workers in the great woods of Oregon.

In speaking of the record winter, I failed to mention that the Fenenga family was quarantined for three weeks because of diptheria. This period spanned both Christmas and New Year's, and we were not able to send the Christmas cards we had intended for the men at the camps, nor the boxes of books. The latter, however, were forwarded later. Boxes of books and magazines have been sent to the entire twenty-five camps which make up our "Congregational field," and we also helped the Y. M. C. A. men to send reading material to fifty other camps which have not been reached in any other way.

It is impossible to spend even one night in a lumber camp, especially in one situated far from the railroad, without sensing the intense desire of the men for books and magazines, checker boards, Victrola records, song books, a debating club, volunteer teachers in Americanization, and, in fact, common school studies.

How can one get at these men with a talk on religious themes? Well, after getting them to help you and the clerk or time-keeper make a shelf for the books you have brought, or sitting on a bunk with those who are fairly approachable, you tell a story which has a "punch" they can understand. It may be about the war or "Y" work, but it must have a telling point. Incidently, some man, perhaps the boss, yells, "Come over here, fellows, and hear this yarn." Frequently they do not have to be called. Sometimes a question, or a song in which the preacher leads, is a good start, but at any rate, in a visit to a camp which can be reached only once in six weeks or two months, you leave behind you something the men can think over until you come again.

The reader may ask, "Is that preaching Christ?" Well, it is the way I can best do it, and I found,

while in charge of 30,000 men who were in the spruce camps getting out lumber for flying machines, that these workers learned to appreciate the man-to-man manner of talking, and that it made me one of them in a peculiar way. In some of the larger camps I have had the privilege of talking unconventionally to more than three hundred men at one time, and they all seemed most interested and attentive. They always asked questions and were apparently anxious to learn of Christ, the Commoner. Practically always comes the query, "Partner, when will you be around again?" The best reply I can give is usually, "In four or five weeks, perhaps," and their regret at not seeing the preacher for so long finds expression as follows: "It's a shame you can't be with us a little oftener. You know about all we do in the evening is to play blackjack and do a little 'tin horn' gambling, and that gets a fellow's goat in the long run." I promise them some more books and some leaflets, and try to get some volunteers from the nearest towns to go out to the camps and talk or read or lead a "singsong." As a rule, however, every form of service and entertainment devolves upon the regular workers.

The pity of it is that our present allowance holds us down in such a way that only a fraction of our time can be given to this work. At present I am obliged to supplement the mission work among the lumberjacks by teaching four days in each week in a high school. I am sincerely hoping that it may be possible for me to devote my whole time to the service of the camps. This type of labor is at its beginning in Oregon, and it is to be hoped that we as Congregationalists may do our part toward the men in the logging camps.

LOADING LOGS

CHIESA DEL REDENTORE, BROOKLYN, N. Y.

THE new pastor of our Italian church in Brooklyn, Rev. Gaetano Lisi, was prepared for the ministry in this country, and served in a church in Massachusetts before the war.

The work in Brooklyn has been carried on under various auspices and many difficulties for a long time, with the constant interest and support of the women of the Brooklyn churches. The present plans there call for a more varied work, in the confident hope that such a work will gain a response from the large Italian colony, said to number forty thousand. The numbers actually attending services are increasing, and a renewed interest among the young men is apparent. For any aggressive work better quarters are imperative, and we have hopes that such may soon be secured.

PASTORS' SALARIES

By General Secretary Charles E. Burton

JUSTICE and a chance to do his work is what we want for the missionary pastor.

A careful study of the last Year-Book reveals the fact that of 3,740 pastors, forty-one per cent have salaries recorded in three figures only. The bulk of these are missionary pastors. It is doubtful if any pastor in America can live on less than $1,000 per annum.

Of those who receive $1,000, but less than $2,000, the number constitutes an additional forty-four per cent of all our pastors. The War Labor Board has recently said that $2,400 is the minimum wage on which an individual worker's family can subsist.

The Home Missionary Society, co-operating with the Congregational World Movement, is setting itself vigorously, and with expectations of success, to the correction of this situation.

There are four ways in which the missionary pastor can have a larger income. First, the Home Missionary Society may increase the grant, leaving the amount raised by the church at the same level. This is likely to be demoralizing to the church as well as difficult for the Society. Second, the Society and the church may each increase the amount in proportion to that now paid. Third, better still, the church in these days when its members are receiving larger incomes might increase its proportion so as to make the whole adequate. Self-respect prompts the doing of this wherever it is at all possible. Fourth, working with the church, the Society, with the cooperation of other denominations, can see to it that the man has a full-sized field, able to pay him a living wage.

The policy of keeping the minister on a starvation salary is suicidal to the church itself. A successful church can pay an adequate salary more easily than a failing church can pay an inadequate stipend. As a rule the payment of adequate salaries means a successful church.

Business men know that they must do nothing to reduce the effectiveness of their salesmen. The minister is the salesman for the church. If he is undernourished, if he cannot have necessary books and periodicals, if he must give a portion of his time to housework because help cannot be afforded in the home, if he must serve as nurse in case of sickness, if he must take in other work to supplement his salary, if he cannot take his place with the other men of the community in common interests, if he cannot keep out of debt because of small income, he is handicapped at every turn, and especially if his courage wanes. To permit this is poor policy even from a financial standpoint.

There is no justification in what is being said for the minister's soldiering on his job. Here and there there is a lazy man who might have a larger salary if he worked harder. Brethren in the ministry and brethren in the ranks, why not begin together, the layman giving the minister a chance, and the minister proving that he is worthy of that chance, by a simultaneous raise of salary and enlarged enthusiasm in ministerial work!

Let the minister be the last one to whine, but let the church see that justice and mercy kiss each other. The minister is at the mercy of the congregation; he cannot compel an advance; he can hardly suggest it. Let that mercy mean justice.

A hopeful word in closing should be said to the effect that in the future the prospects are that the minister will have a man's job, a living wage and a pension on retirement. Now for a steady pull together to make this possible!

A NEW HELPER ON THE MISSION FIELD

THE missionary on the frontier often feels a great sense of inadequacy for his task. The people are scattered and the distances are great. If only he could find some way of annihilating distance, or of being in two places at once, or of multiplying himself by two or three, he might hope to cope with his great task. To some of our workers the missionary automobile has come as a partial solution of this problem. While it does not annihilate distances, it does shorten the time it takes to cover these distances, and it enables the missionary to be in two places, not at once, but soon. It does not multiply the number of workers, but it does greatly increase their efficiency.

Recently the writer made a trip of 360 miles in western New Mexico, visiting seven remote Mexican villages in about a week. These places are off the regular lines of travel, and means of conveyance to them are difficult to obtain. Although the country is rough and the roads are poor, a Ford or any good light car, with an experienced driver at the wheel, can negotiate them without great difficulty, bearing the preacher and the gospel message to those who seldom hear it.

"THE COUNTRY IS ROUGH"

In these days, when the world's need is so great, and the fields are white for the harvest, we are earnestly praying the Lord of the harvest to send more laborers into his field. Is not the provision of missionary cars one way in which the Lord is answering this prayer, thereby greatly increasing the effectiveness of the workers already on the field?

The simultaneous and far-reaching direction of Christian thought and effort toward definite goals is a habit-forming campaign. The church has gone out for something more than money. It might get the two or three hundred millions it wants this spring, the billion it suggests for the five years to come and still be spiritually impotent, incapable, as many a rich man today is, of entering into the Kingdom of God.

MAKING RELIGION AS BROAD AS LIFE

By Rev. Otto J. Scheibe, Pittsburgh, Pa.

THE South Side of Pittsburgh, where Puritan Church is located, is decidedly the mill end of the city, perhaps the most densely populated section within its limits. Many foreigners, mostly of the Slavic race, are moving into our midst and are buying every piece of property they can lay their hands on. With the ever-growing Catholic population and the strong Presbyterian denomination greatly in evidence throughout the city, our church, while well located and in a most populous community, has not a great field from which to draw its constituency. But we are all true Congregationalists and loyal to the church.

There are many handicaps. The building is not supplied with the equipment for the kind of work necessary in our day, and with the present equipment we are unable to do any institutional work. There are four walls, two floors and not a foot of ground around the church, and it is compelled to keep to an old type of work, and this does not appeal very strongly to city churchgoers of the present day. Not that the people are not both religious and spiritual, but man is more than spiritual, more than soul; he has a body and a mind. Personally, I have felt that Puritan Church plant should be put to larger use than two preaching services, a Sunday School session, a Christian Endeavor meeting on Sunday, a midweek service during six days of the week, and closed the rest of the time. Land in Pittsburgh is too valuable for such waste. I have been preaching this fact to the congregation, and the people are now considering plans for turning the first floor into classrooms, social and recreation rooms, and making the plant serviceable in meeting the demands of the day. The new plan is to have the church open for every kind of service—religious, social, educational, recreative—and get the worth out of the investment. This, with redecoration of our auditorium, will greatly help to make Congregationalism come to its own in this great city.

There are a number of interesting groups in our church. First, of course, there are the Ladies' Aid and Missionary Societies, a most loyal and interested lot of people. The Young People's Society is made up principally of young working men and women. They conduct the Sunday School, have an interesting Christian Endeavor Society, and furnish the church music. They devote one night of each week to choir work. It has been my happy lot to be their leader, and I look forward from week to week to the rehearsal hour. Just recently we gave a long service which many declared was the best ever given by Puritan Church choir.

There is also a younger set which we are not neglecting and are beginning to train for future usefulness in the Kingdom. I have organized them into a Pilgrim Band. The object is to revive Pilgrim costumes, which leads to an attractive study of Congregational history and principles. Instruction in the fundamental truths of Christ are given in real class work. This, with story hour and playtime, a little party now and then, makes the work interesting to both the children and the pastor. We have learned to love one another, and indirectly a new interest has been aroused among the parents of the children.

During the summer months I take the children out to the parks or woods for a little outing and incidental nature study. These poor kiddies live in flats and have no yards in which to play—only the paved streets and alleys. They

don't know a potato vine from a cabbage plant, nor an oak tree from a willow, and birds—well, they don't know a robin from a jay bird. How pleased they are when they are told about birds and animal life and about the trees and plants and their usefulness. It means so much to get out and enjoy God's great open, with all the beautiful things in it. Our outings are becoming popular, and many of the adult members of the church and their friends are joining us and learning with the children.

We have our problems—one especially in Sunday work. The mills do not shut down, they go on forever; it would seem that they had discovered perpetual motion. What this means to a church membership made up of church workers cannot be appreciated until it is before one. On this account our Sunday morning services have a very small attendance. It is not only the man who works in the mill who is unable to come to church, but the wife must have dinner on time and cannot be present. In spite of all, however, Puritan Church has a very fair membership.

The midweek services are well attended and much appreciated. During Lent this service had a larger audience than the Sunday morning services. Easter week meetings were held every night except Saturday. We had record crowds and eighteen members came into our fellowship on Sunday as a result.

Generally speaking, there is a feeling of satisfaction and an upward look for better things in the future. Puritan Church fills a large place in the hearts of many of our people, who in the stress and strain of every-day life find it a place of rest and inspiration. It stands for the enlargement of the work of the Kingdom on the South Side of the big steel city.

THE SLOVAK WAY

By Rev. Andrew Gavlik, Duquesne, Pa.

AT the annual meeting of this church we found that all bills had been paid, and that there was a balance in the treasury. The church willingly voted $200 more on the pastor's salary, making it $1,400. Our apportionment this year is $850, and the pledges so far returned show considerable increase over last season.

At Christmas one of our young men was asked how many envelopes he needed. He answered, "Not one," and putting his hand into his pocket he handed me fifty-two dollars in cash, a dollar for each Sunday. If all our young men would do that, they would practically pay the amount pledged by the whole church.

Another encouraging and interesting incident is worth relating. Recently at Braddock I made some remarks on the Christian Endeavor subject for that Sunday—"What Does Our Pledge Require?" After the meeting a lady came to me and handed me a fifty dollar bill. I inquired what it was for. She said, "It is one of my pledges for your church at Duquesne." She told me that when that church was in process of erection, nineteen years ago, she had promised to give twenty-five dollars, but had not done so. She said the matter had often troubled her, and that after listening to the remarks on the Christian Endeavor topic, she had decided to pay it, and to give twice as much for interest. This was certainly a very pleasant surprise for the pastor and workers of the Duquesne church. It showed very conclusively that the truth is all powerful and that even after many years the heart and conscience will yield to it.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1920		GIFTS FROM THE LIVING					LEGACIES
		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF MARCH	Av'ge five prev. years	12,005.08	2,061.32	14,066.40	911.31	13,155.09	12,488.40
	Present year	4,779.37	944.94	5,724.31	914.47	4,809.84	16,938.70
	Increase				3.16		4,450.30
	Decrease	7,225.71	1,116.38	8,342.09		8,345.25	
FOR TWELVE MONTHS FROM APRIL 1	Av'ge five prev. years	96,187.33	41,721.22	137,908 55	30,478.27	107,430.28	135,923.65
	Present year	123,365.44	50,471.12	173,836.56	37,035.36	136,801.20	100,751.82
	Increase	27,178.11	8,749.90	35,928.01	6,557.09	29,307.92	
	Decrease						35,171.83

Matured Conditional Gifts (12 months) $26,750.00. Last year same period $40,900.00

THE RECORD OF THE YEAR

The fiscal year of the National Home Missionary Society closes March 31st. The above comparisons are based on the average of five years. If the figures of the preceding year were used, the increase in "Net Available for National Work" would be $24,289, and the decrease in legacies, $44,508, or a net loss of $20,229. The loss in legacies is distributed over several years through the Legacy Equalization Fund; so that the increase in receipts from the living was available for meeting in part the increased cost of living. This was a gain of approximately ten per cent in current income from all sources over the receipts of normal years, while the cost of living has risen seventy-three per cent according to Government statistics. The consequences of this discrepancy have been, first, the lessening of work by between two hundred and three hundred home missionaries (including Constituent States); and second, the laying of heavier burdens on those who remain. The decrease in March is particularly disconcerting. We hope it does not indicate any disposition to withhold from regular contributions any part of what goes into the Congregational World Movement.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty seven per cent. Income from investments amount to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to the Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1/3; Michigan, 15; Minnesota, 5; Missouri 5; Nebraska, 7½; New Hampshire, 47, New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

We hear good news of the growing enthusiasm of the churches regarding the Congregational Forward Movement. The Survey just published, showing the imperative needs of our missionary and educational work, at home and on foreign fields, leaves no doubt as to our duty. If we sincerely pray "Thy Kingdom Come" we must redouble our efforts and our gifts.

♣ ♣ ♣

Our Finnish church in Brooklyn has long been hindered by having no house of its own. It has found temporary shelter by renting quarters. In the summer it has worshipped in the open air. Now at last it has purchased an excellent church building which the Norwegians were giving up because it is too remote from their constituency. Our Finnish brethren feel like wilderness wanderers who have reached the Promised Land.

♣ ♣ ♣

We are always especially glad to lend a hand to a church at the gateway of a college campus. It touches the young life of the country. It may fill the minds of thousands with Christian ideals and principles. At Champaign, Illinois, our church is within a block or two of the State University with its thousands of students. We are co-operating with the churches of the state and the local church in securing an adequate building equipment for this great joint work for the community and university.

♣ ♣ ♣

At the March meeting the Executive Committee voted a parsonage loan to the Brooklyn Hills church of Greater New York, to be the home of Rev. Thomas Williams. This is the fourth time within six months we have had to come to the rescue of pastors in the Metropolis where housing conditions make it almost impossible to find rentals. We cannot leave ministers out upon the street in these troublous times.

♣ ♣ ♣

Twenty-seven applications for parsonage loans, from twenty states north and south, have been on our docket this winter. They carry an appeal which goes to the heart. They call for $34,000. Gladly would we help provide good houses for the wives and children of these pastors if we had the money.

♣ ♣ ♣

Nearly fifty years ago a church was organized. It was in a good community, and there were good and loyal people in the membership. They were not wealthy, and had but a modest meeting-house. Thinking the salary of a live aggressive pastor was too much to raise, they employed a retired minister of another denomination to supply the pulpit Sunday mornings, but there was no energetic leadership. The church ran down, and was on the point of disbanding. Along came a devoted, resolute, vigorous minister, bent on making the Kingdom of Heaven a reality, and with business sense enough to command the respect and following of bankers, merchants and lawyers. The church began to be thronged. With our aid the building was made beautiful. They needed a parsonage, and got it with our assistance. Now the church must have an adequate house of worship for its larger work. They are calling on us again for the helping hand.

EVOLUTION OF A FRONTIER CHURCH

By Rev. J. Cowman, Rockland, Idaho.

(The Christian Endeavor Societies of our churches have sent us the money to help complete many churches. In Rockland, Idaho, is one of these "Christian Endeavor churches," and the young people will be glad to read this story of the development of the religious life of this frontier community. We have recently helped to provide a good parsonage for this pastor.)

"IN the beginning" — for all things must have a beginning—life was very primitive in this part of Idaho. The religious life of Rockland Valley began about forty years ago, when the Mormons began to drift in from their Zion and great stronghold in Utah. The country was under the dominion of the red men then. The Bannocks, Snakes and Blackfoot Indians claimed this as their country and many is the tale that can be told by the old cattlemen of the Indian raids and massacres.

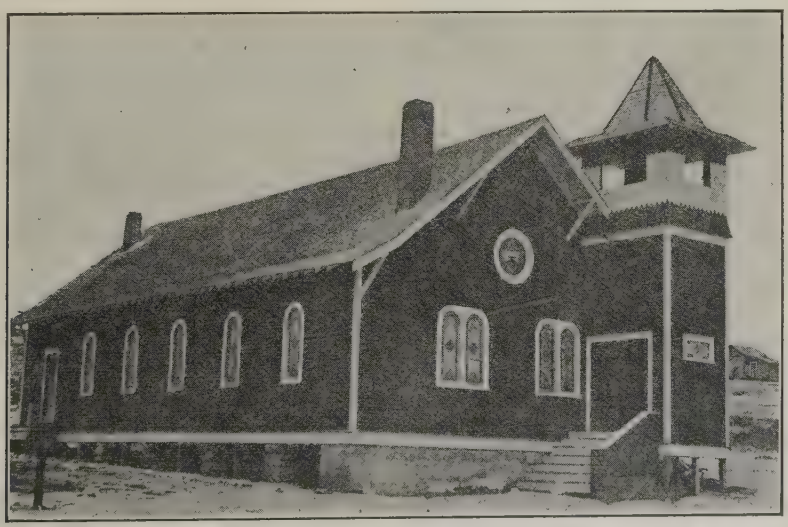
A FRONTIER CHURCH

Just a few miles from us where Rock Creek empties into the Snake River is a place called Massacre Rock. A rough rocky place it is, where the road which was then called the "Oregon Trail" winds through a narrow defile. Great rocks stood up on end in all shapes and sizes on either side of the road. This was an ideal place for the Indians to waylay travelers, and once a whole wagon train was caught in this place and all murdered. Only one man escaped. Until a few years ago the irons of the wagons could still be seen sticking up out of the sand where the Indians had piled up the wreckage and burned it.

It was under such conditions as these that the Mormons formed a colony here and lived close together

THE CHURCH IN PROCESS OF BUILDING, ROCKLAND, IDAHO

for mutual help and protection. Here they established their church. Here they began to develop the country using the land along the creeks to raise hay and feed for their cattle which roamed over the vast acres of sage-brush plains, and through the mountains. They were in peaceful possession of the country till about fourteen years ago, when some wheat farmers from the great wheat belt in Washington, passed through this section and were caught by the idea that this was also a great wheat country. A few fields were cleared of sage-brush and sown to wheat. The land yielded bumper crops and the news spread far and wide. Soon the homesteaders began to pour in, and before long the entire valley was dot-



C. E. CONGREGATIONAL CHURCH, ROCKLAND, IDAHO

ROCKLAND, IDAHO

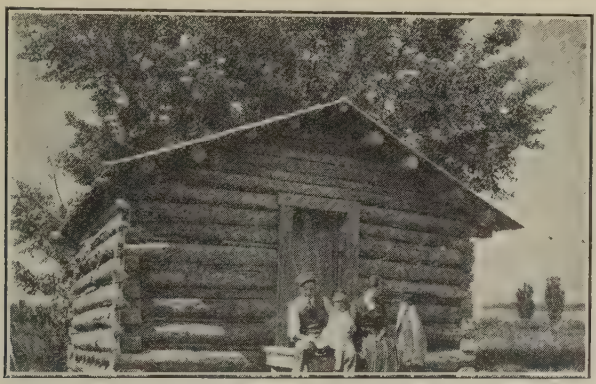
ted with the homesteaders' shacks. Presently what was once a great sage-brush plain, became a great wheat field.

These newcomers did not find in the Mormon faith the things needful to satisfy their religious desires, so a Sunday School was started among what the Mormons called the "Gentiles."

Sometime after the Sunday School was started, there came an old pioneer preacher, Rev. Mr. Hunt, and organized a Congregational Church, but I don't suppose it had a real Congregationalist in it. It was made up of people of different denominations. Following the Rev. Mr. Hunt, was the Rev. Mr. Gilbert a young man full of religious zeal and energy, who established regular worship in the old school house in Rockland and in as many other places as he was able to reach with his team of little mustang ponies. Being a man of diversity of talent, he took up a homestead, adapted himself to the general trend of things, and not only succeeded in helping to encourage and develop the religious life of the community, but he established better standards and pointed the people to higher ideals. He also made the most of his own living, for such as these are not the times and conditions for high salaries for preachers. While the religious life was growing and becoming more interesting for those that took part, life at times grew monotonous for those that did not, and in order to break this monotony, and make things more interesting, outsiders would sometimes play rather rough jokes on the worshippers. Pulling off horse races, prize fights and dog fights were favorite Sunday amusements.

One day when things were unusually dull outside, and the worshippers were having a very interesting meeting, some fertile mind conceived the idea of tying a tin can to a bull's tail and turning him loose near the meeting-house. This was accepted by the crowd as a brilliant idea. The bull was soon lassoed and a big cow bell tied to his tail, and he was let loose. Round and round the old schoolhouse he went and finally ran into the hitching rack, where the pious members of the community had hitched their teams, while they went in to worship. This caused the horses to break loose and get tangled up with one another and such consternation and general mix up of things reigned for a while, that, to use the western expression it seemed

"hell had broke loose." The worshippers rushed out of the meeting-house and it is said that some of them prayed that God would do anything but save the sinners that started that bull on the warpath.



A PIONEER HOME, ROCKLAND, IDAHO

These are simply some of the lights and shadows that go to lend the charm and lure to western life, yet amid these varied and changing scenes the religious work moved steadily on.

The highly honored and respected Mr. Gilbert reached the place where he felt his religious work was finished in the Rockland Valley, so he sold his homestead and moved away. And it was during the days of this good man's labors that the rush of homesteaders brought all kinds and shades of characters in both men and women, and so many things happened that give the thrills to western religious life. Mr. Gilbert was followed by an energetic but eccentric pastor whose zeal was not always balanced by wisdom. It was under this brilliant, unfortunate and unpractical man that the present house of worship was erected but never wholly completed and furnished. Two other ministers followed who soon wearied of the task and left the field.

Then came the present pastor whose job was to take the wheel and try and steer the religious ship out of the shoals and reefs and breakers through which it had been floundering, more or less, for nearly three years. This was not hard to do for all that was needed was steadfast faith in God, and the good old common sense gospel of Jesus preached. The people soon began to thank God and take courage, and things began to move forward.

Many changes have come to Rockland Valley and we no longer have the thrills they had in the good old early days, for gone are the saloons, with their evils; gone are the wild days of cowboys, for this vast cattle-range has been transformed into wheat fields; gone are the Sunday horse races and prize fights. Peace and order and quietness prevail now in our streets. It is encouraging to note the changes that have taken place since my wife and I have been here. Electric lights have taken the place of the old buzzing, sputtering gasoline lamps. A new coat of paint covers the outside of the church, and a new Ford car that came to us last summer takes us over the Valley. A new four room addition to our little home takes the place of the one room shack we have lived in as the parsonage. Best of all are the new members that have been added to the church, some on confession of faith, so now we have some real natural-born Congregationalists. And if the seasons will change and give us bumper crops again we look for great developements in the Valley, and we believe the religious life will keep pace with the general advance. As we look out upon the mountains that surround us and see the sun chase away the clouds and mists and shadows, we take courage as we look forward to that better day for us all when the Glory of God will chase away all shadows and fill each faithful soul with his sunlight and glory.

HOW TO USE THE NEW CHURCH

By Secretary Charles H. Richards.

GO to it, first of all. Having helped, by sacrifice and effort, to build a temple to the Lord, attend its services of worship. It is your church. Let your presence help forward its services regularly. Join in praise and prayer with the congregation, and take home to yourself the great truths of the life eternal that are taught there. You will thus be following in the footsteps of your Master; for "Jesus as His custom was went into the synagogue on the Sabbath day." He never neglected the sanctuary.

Fill the church too, by bringing others to it. If you have a family, bring the children with you to church. It is a moral tonic for the boys and girls to bow together before the same heavenly Father, and to hear the law of God which applies to young and old alike. Bishop Vincent, though one of the most eminent Sunday School leaders, has said that if a child cannot attend both it is better that he attend church with his parents even though he must forego the Sunday School. Usually the children can attend both. We know a church where eighty per cent of the Sunday School were regular attendants at church.

But perhaps you have no children to bring. Then it is your happy privilege to help fill the church by bringing "grown-ups" to the services. D. L. Moody when a clerk in Chicago, rented two pews in his church, and kept them filled with young men whom he invited. The double rule of the Brotherhood of St. Andrew is a fine one, to pray for some person each day, and to bring one person each week to a church service. We have known churches to be doubled in membership by this "win one" method.

Free seats undoubtedly help to fill the church. When certain persons are supposed to have property rights in the pews by reason of rentals for their own use, outsiders are naturally hesitant about intruding. The gracious hospitality of those who give a cordial welcome to strangers in their pews goes far to remove this hesitancy. Yet there lingers a feeling of timidity in the heart of the outsider lest he should be breaking into the special privileges of a sacred caste instead of coming on equal terms into his Father's house. Many churches have abolished the old plan of financing their work by pew rentals, securing support instead by weekly offerings, each person subscribing "according as the Lord hath prospered him," payments being made weekly (unless any prefer to pay quarterly or semi-annually in advance). The result is almost invariably a larger income. The dedication of a new church is a good time to make all the sittings free, although for convenience it may be permitted to families to occupy the same place in the house of worship provided they are there on time. The memory of the old family pew still carries a halo in many hearts, yet if free pews will help to fill the church we should welcome them.

It goes without saying that we should use the church building with reverence. This is the audience-room of the King into which we bring our homage, and where he speaks to us the words of life. This is our trysting place with heaven where we come into fellowship with the Eternal. The house of God is a sacred place into which we must enter with hushed hearts waiting to hear the whisper of the Spirit. Every place is sacred to him whose heart and life are right. But this is a place set apart especially for worship and communion, and its dignity and devout associations ought not to be impaired by anything trivial, boisterous or unworthy. It should be entered

with full recognition of its sacred character, and the attitude and conduct of those within should be in harmony with the peculiar nature of the place. Reverence is a feature of nobility of thought and life.

The church is a school of life, too. Part of its education will be given through its services of worship. One cannot sit face to face with God and hear His message about fundamental realities without learning the deepest truths. The church has been well called the people's college and the great teacher there drills us in the most essential lessons of life. We are never too old for that schooling. But the children and youth have a great opportunity which must not be neglected. The church has for them a department of religious education. The Bible is an exhaustless treasure house from which to enrich the life. The story of the Christian centuries shows the gradual unfolding of the Kingdom of God, Christian ethics illumine the problems of everyday conduct. The right kind of teachers may make this school of life a fascinating place.

The church is a home, also. It is a larger family, a household of faith, where the children of the heavenly Father are united for worship and service. Let the family get together frequently then, and get acquainted with each other. Being "friends of Christ" they ought to be friends of each other, and show it in warm hearted fellowship. Let them gather often in the church-home, filling its parlors, overflowing into its various rooms talking together, praying together, laughing together, working together. Let music kindle the heart and song and story beguile the hours. Let the young people learn to love the church because they have their good times together there. Let the "wise-hearted" women bring their finest skill to its social hours, assured that the delectable dainties they prepare for the palate are a means of grace to the soul.

But the church is a workshop as well. It has a great task committed to it by the Master. It is to better and brighten the world by getting the ideals and principles of Jesus into the life of the world. It is to plan and work to make a better community, a better city, a better state, a better world. Each has his part to do, and all must join in the teamwork. They must plan and toil together, to make the Kingdom of God triumphant everywhere.

Perhaps we ought to say that we are to use the new church building unselfishly. We are not to come to it merely for our own enjoyment nor even for our own spiritual development. We are to remember that "the world is the object of redemption." Christ proposes to redeem society, to transform civic and national life by getting his spirit and his principles incorporated in all human action. It is through the church that this result is to be achieved. If our attendance and our co-operative effort will help to accomplish this, we shall give ourselves to the task with enthusiasm; no matter what sacrifice it involves, it will be worth while. Our part in this great endeavor will be a failure if we use the church selfishly, merely for our own gratification or upbuilding. We must give ourselves to it gladly to secure the great objective. The element of sacrifice must enter into our activity, sacrifice for the benefit of others, not merely for ourselves.

Then shall we find that the church is a garden, also, where character roots deep in the everlasting laws of God; then warmed by the sunlight of His love, refreshed by the dews of His spirit, and stimulated by the atmosphere of fellowship, it will blossom into the beauty of life which God planned for it. He would like, if we will let him, to develop in this nursery of the church an ideal manhood and womanhood which will make an ideal world.

THE CONGREGATIONAL EDUCATION SOCIETY

RELIGIOUS EDUCATION POINTERS

Making men is the one business in the world.

The time to make men is while they are children.

You can't turn a stream into a new channel if the old one has become too deep.

The time to save people is before they are lost.

It is easier to grow a straight tree than to straighten a crooked one.

Habits are usually too weak to be felt until they are too strong to be broken.

Salvation by education is the Master's primary method.

The animal gratifies the immediate appetite, seeks what appears as the immediate good.

Man gives evidence of civilization in proportion as he takes the long look and lives for the larger good.

Education is largely a matter of the group life in which the individual shares from birth until death.

Personality is the supreme educative factor. Wherever our boys and girls touch other persons, they are being influenced or educated.

Education cannot be separated from life at any single point; hence educators are concerned with everything that affects life.

The home is the most important educational institution. It has the child 168 hours per week during its most plastic and moldable period.

BIENNIAL REPORT

THE biennial report of the Congregational Education Society is ready for distribution and may be had at 14 Beacon Street, Boston, Mass. During the year 1919 three valued members of its Board of Directors passed to their reward. Rev. Clarence F. Swift had been president of the Society for four years, coming to this office from the presidency of the Sunday School and Publishing Society, at the time of the merger.

Rev. Edward S. Tead served the Society as Secretary for eighteen years. The department of the C. E. S. in THE AMERICAN MISSIONARY was under his editorial care.

A valued member of the Board caring for its legal interests, and with a long experience in all that pertained to its affairs was J. Converse Gray, whose death was a great loss. Pictures and sketches of these men are found in the first pages of the report.

FROM THE FIELD WORKERS

Eight District Secretaries are cooperating with pastors and churches in the entire program of religious education. These workers not only visit conferences and churches and give addresses, but whenever possible they meet with groups of local workers in churches, or with the groups, and individuals at the various gatherings that they attend. In this conference work they come in close contact with the problems which our churches are facing. It is sufficient indication of the vital value of the service which the society is rendering to the churches in this matter to know that the demands upon the time and the calls for the service of most of these workers have more than doubled in the last eighteen months. They cannot begin to fill the appointments that press upon them. They have also been called on to take an active part in the Interchurch Movement.

Rev. Charles L. Fisk, Secretary for Ohio and the Southeast reports "a very fine year in Ohio and the season is going strong in educational evangelism through pastors' classes."

The District Secretary for New England is Rev. W. Vernon Lytle, who began work recently. He says "I am glad to note the interest in Religious Education that is manifested among churches and communities at this time. It is imperative that the need of the churches for leadership be met however, as there is a recognized weakness here."

Rev. Charles G. Murphy reports from his work in Nebraska the launching of a successful training school of nearly 200 members, with five Congregational churches represented.

Miss Bundy of Southern California tells of a thoroughly satisfactory school conference with representatives of 20 churches in Los Angeles. Religious education got across even with the least progressive of schools, and hope for constructive work is entertained. Young people are averse to studying and not responsive to discussion methods.

A meeting of the Mothers' Club gathered many outside of regular church membership. Mothers were greatly interested along the line of family devotions and requests were made for books on family worship suitable for use in a home made up of junior boys and girls."

Miss Bundy also conducts a class in Christian Americanization, made up of alert and thinking people in Los Angeles.

Secretaries of Church Schools and other church organizations may well ponder these words from the Secretary of the Kansas District, Rev. Fred Grey, "A thoroughly good system of records and bookkeeping is a need revealed in almost every report of church schools sent in."

Rev. Fred Grey has visited many schools in his state, some of them two or three times, and finds "real progress is being made in the ideals of Religious Education. Something is not only being attempted; something is actually being done."

This state has a real Education Committee, the cream of the Congregational brain and heart.

Mr. Grey says: "The young people of the Congregational churches of Eastern Kansas are planning a conference in June at Lawrence. In the invitation sent out they say 'we want to know more about missions and the Bible, and helping folks, and how to have a wholesome good time ourselves.'

"My experiences in L. were rather interesting. It is a small town of about 300 inhabitants. The only place to stay was at the little hotel where we had to share the one common small room all day Sunday in company with four men playing cards, an emigrant family, and about five men talking the usual small town gossip. It was not very good preparation for the services. At least it did not promise to be. However, I was able to win the confidence of the company, and when I invited them all to come out to evening service they accepted the invitation in a body. Afterwards I came upon a group of the men discussing the service, and one man said, 'Don't make any difference where you are, when you hear a Congregational preacher you sure hear something worth while.' After receiving this honorary degree I felt somewhat repaid for the day. I had talked on Christ the King.

"In connection with the evening service an interesting thing happened. We have no pastor at L. and I had the day all to myself in the local Congregational pulpit. In the afternoon the Methodist minister called on me and we discussed the Interchurch World Movement. We had a good time and I found him a most delightful companion for the hour. I invited myself to his evening League meeting, and he invited himself and his congregation to my evening service. How could we do otherwise after we had discussed the Interchurch Movement? We had to have a movement of our own, and so I went to his meeting and spoke there. Then they dismissed their service and we all went over to the Congregational service. When we got over there it was to find no light or fire. It was a cold night, and so I turned around and invited myself to preach in the Methodist church. The Methodist pastor accepted my invitation and we all went back to his church. It was a sort of 'after you, my dear sir,' kind of a day. and had I not been so disappointed and somewhat ashamed of inviting a man to a love feast, and then having no place for him to sit down, I should have enjoyed the experience.

"It was here that I spent a good deal of time, all the time I could command in fact, with the superintendent of our school trying to get him to lead in the adoption of better methods for his school. I never saw a more amazing school. They all come to school and get nowhere. The attendance of the school will average over a 125 and yet they are too poor to employ a pastor. There were at least twenty young people who should be in senior classes of graded work. They have a consecrated teacher, but one who has no thought of leading these young people to a recognition of the needs of the time and their consecration to world tasks. Nor is there any attempt to put a denominational or churchly consciousness into these children and young folks.

"At S. I held a first conference with the teachers. They were surprised at the reach and vision of our educational program, and invited me to return for an Institute with them."

From Seattle, Washington, Rev. John H. Matthews writes: "You will be glad to know that more than one-half of our Congregational Sunday Schools are adopting the Tercentenary Chart, and have lived up to their pledge. One thing of which we are sure is that the chart works magnificently. From forty-nine schools the total money gifts were a little over $1,500. The Yakima Association has the three Gold Seal schools—Natchez, Sunnyside, Moxee.

Plans are being made for a Young People's Conference at Pacific Grove, Oregon. A visit was made there recently of which the following is an outcome: "The Education Committee of the Oregon Conference at its first meeting considered the value of Pacific University as a Christian col-

lege. In company with Supt. Arthur J. Sullens and Rev. John H. Matthews the committee went to Forest Grove on Thursday, January eighth, and had the privilege of speaking to the students and faculty in the chapel of the school. A class in Biblical literature instructed by the Rev. W. Walter Blair, pastor of the Forest Grove Congregational church, was visited. A tour of the buildings was followed by luncheon in Herrick Hall, a thoroughly modern dormitory for young women.

The committee returned to Portland with these impressions:—In view of the need of distinctly Christian leadership to face the problems which confront human society, Pacific University deserves the immediate and continuous support of the Congregational churches of the state of Oregon. Scholarships should be provided by the organized groups of young people in our churches to enable one or more of their number to pursue higher education under the best possible circumstances.

Under the administration of President Robert Fry Clark, Pacific is a thoroughgoing democratic institution, measuring up to the requirements for an education in which the Christian element is recognized and emphasized.

The work of Rev. W. Walter Blair deserves special mention, in that he not only possesses a profound knowledge of Biblical literature, but has the gift of applying it to an appreciation of the values of life and democratic ideals.

The college presents possibilities for week end visits by groups of young people who will enjoy its beautiful campus of thirty acres, use its commodious buildings, and profit by personal contact with the fine men and women who make up the faculty.

The Carnegie Library of twenty thousand volumes should be given maximum possibilities by generous gifts for that purpose.

The future of Pacific University is in the hands of its friends, old and new, who believe in the principles by which it stands. At no time will financial aid be more valuable than now.

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THERE is no provision in our educational system for the assistance of parents in equipping themselves for their greatest work in life. To the responsibilities and duties of parenthood men and women come totally unprepared. The church school may enter a distinct field in organizing parents' classes for courses of study on Child Nature, Adolescent Life, Religious Education in the Home, and suggestions for work with small children. It would be hard to overemphasize the importance of this neglected work.

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Behind every storm of trial and every cloud of sorrow, is the heavenly blue of Christ's unchangeable love, a love stronger than death, a love that follows us amid all our wanderings and backslidings, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold.

PLANNING TO PRESENT RELIGIOUS EDUCATION—SHADY GROVE, ALA.

SUMMER CONFERENCE, SHADY GROVE CHURCH

COMPARATIVE STATEMENT

		Churches Individuals	Women's Societies	Legacies	Other Sources	TOTAL
RECEIPTS FOR MARCH 1920	This Year	3,704.37	779.66	.....	125.68	4,609.71
	Last Year	2,357.19	779.71	100.00	.....	3,236.90
	Increase	1,347.18	.....	.....	125.68	1,472.86
	Decrease	.....	.05	100.00	.....	100.05

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

By the time this issue of THE AMERICAN MISSIONARY reaches our readers, the sample copies of the Children's Day Service, the observance of which comes in June, will be in the hands of the pastors and superintendents of each one of our 6019 Congregational Churches, together with directions for its use. Accompanying it is the request that the pastor receiving the material confer with his Church School Superintendent at once. If any school has not received the information concerning our Children's Day plans, please notify The Congregational Sunday School Extension Society, 289 Fourth Avenue New York.

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It is hoped that the service, "Children's Day Comrades," prepared by Miss Anita B. Ferris, will meet with even a finer response than that of last year. The attention of our Church and Mission Schools is especially directed to the Children's Day suggestions on the next page. One hundred new schools can be organized this year, if the financial response on Children's Day reaches our expectations.

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New field workers are being asked for in several states, and fifteen such workers could be used at once for full time service. In the missionary states generally, the need is great and the opportunity wide open. Especially is this true of the south and southwest, where in many communities there is, for the first time, an eager desire for organized Sunday School activities, where formerly the people were satisfied with an occasional preaching service. The time is opportune for a program, large in scope and mighty in purpose and power. We are being challenged to do great things, and we shall be measured by the use we make of what God has given us. The words of the heroic Thomas Chalmers should inspire us: "Nothing is too good to hope for which Divine goodness has promised, and nothing is impossible which God has asked His Church to perform."

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The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give $.....to The Congregational Sunday School Extension Society, organized in New York City, in the year 1917.

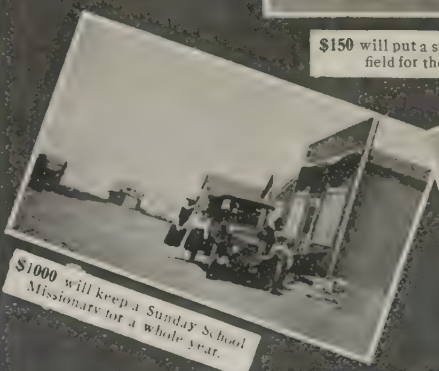
CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

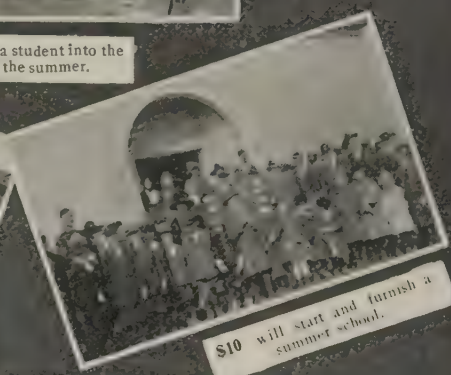
Some Suggestions for Children's Day

$5 will provide a visit to a new community.

$150 will put a student into the field for the summer.



$1000 will keep a Sunday School Missionary for a whole year.



$10 will start and furnish a summer school.

$25 will start a new school and maintain it for a year.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AGED MINISTERS AND THEIR WIDOWS

THE average age of Congregational ministers at ordination is about twenty-eight years. The standard age at which American youth graduate from high school, and therefore at which most young men may be regarded as ready for gainful production (though the great majority of boys do not even tarry for a high school training), is eighteen years.

For the minister these ten years have noteworthy economic significance. First, through the prolonging of the period of considerable outlay; and second; and quite as important, the shortening of his economically productive life by about one-fourth.

This economic burden the minister assumes at the behest of the church. We rightly demand a ministry not only consecrated but also educated. Centuries of experience have proved this to be highly important from the point of view of the advantage of the church. Equity requires—and the church must practice justice or it is not Christian—that the institution which requires this training in its servants should pay for it.

Beginning at the age of twenty-eight, the minister has a period of growing economic strength for about twenty years, but beginning at about the age of fifty there is in general a manifest down grade, rapidly growing steeper, until long before the age of sixty, most ministers are deemed "too old" to be sought by the churches, and at the age of sixty-five, the great majority of ministers are on a non-self-supporting level.

Congregational ministers for the last generation have died at the average age—including those who died young—of about seventy-three years, while the man who reaches sixty-five has an expectancy well over seventy-five. The twenty-five productive years must carry the whole seventy-five years. The wage of the minister during these active years is, at the present level of salaries, about twenty to twenty-five per cent. below the level of the "minimum living wage of a family of five" as generally accepted by social students.

The prevailing salary runs from $1,000 to $1,200. This salary furnishes only a niggardly subsistence for the twenty-five to thirty productive years, and provides not one cent to take up the burden of the twenty to twenty-five economically non-productive years between eighteen and seventy-five.

Therefore—and for this reason only—the vast majority of the life-long servants of the Congregational churches are turned out in their old age to face abject poverty.

This gross injustice involves many consequences. Two should be named:

First, it has practically arrested the recruiting of the ministry. A careful and sympathetic investigator has studied the records of thirty-six Congregational churches, from Portland, Maine, to Denver, from Minneapolis to Kansas City. He found that in the last fifteen years all these churches together had furnished only one recruit for the Congregational ministry. God made economic laws; they cannot be circumvented. Not only is the laborer worthy of his hire, but he must have it or he cannot labor.

The second consequence is equally appalling. Namely, we now have

living, carried over from the preceding generation, about 2,000 old ministers, and ministers' wives and widows. The narratives of their need should they be recited, evoke tears—or anger.

Congregational World Movement, World Wide Survey.

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CHANGE OF ADDRESS

FOR nearly eighteen years The Congregational Board of Ministerial Relief has been located at 287 Fourth Avenue, New York. The Annuity Fund for Congregational Ministers has had the same address, and has been under the same management since its inauguration in 1914. The Pilgrim Memorial Fund has had its headquarters at the same place.

These combined organizations, working for the same cause, the welfare of Congregational ministers, should of course stay together. They have so much in common that it is a matter of wisdom and economy to combine their forces. The work has grown marvellously in recent years, requiring a larger force and more commodious offices. Sufficient additional space could not be secured at 287 Fourth Avenue in the United Charities Building. While these interests do not give up their lease, they have allowed, for the present at least, the Congregational World Movement and the National Council, in part, to occupy their space, and they have leased from the Y. M. C. A. the second floor at 375 Lexington Avenue, on the northeast corner of Lexington Avenue and East 41st Street.

Here the Board of Relief, the Annuity Fund and the Pilgrim Memorial Fund will have enlarged and open space for the clerical and stenographic force, and offices for the Executive Secretaries. The Board has added to the Executive Management, a Financial Secretary, who will especially assist the Treasurer. Mr. Philip H. Senior, a business man of large experience, has been elected to this office and has begun his work with efficiency.

Those who are interested in this work, all our friends, both ministers and laymen, are cordially invited to call upon us in our new quarters. The location is especially convenient for those who come into the city at the Grand Central Station.

We are glad to announce that Rev. F. W. Hodgdon, 14 Beacon Street, Boston, and Rev. F. L. Hayes, D. D., 5415 University Avenue, Chicago, will continue as the Eastern Representative and the Western Secretary of the Board of Relief and the Annuity Fund. For the past year they have given practically their whole time, with great success, to the Pilgrim Memorial Fund. They will now lend such asistance as they can to the Congregational World Movement, which includes in its budget $100,000 for Ministerial Relief, but will be particularly devoted to the promotion of the Apportionment Plan for Ministerial Relief and in aiding the ministers in becoming members of the Annuity Fund under the present, or the expanded plan which goes into effect January 1st, 1921.

CLOTHING

OUR friends who have been so helpful in sending clothing to the New York Office, are requested to withhold all such shipments until further notice. We are absolutely without proper space to handle this department at present.

Wm. A. Rice.

THE MAY OPPORTUNITY

IN this month of May the Sunday Schools and the Women's Home Missionary Societies will consider the subject of Ministerial Relief. This has been the custom now for several years.

There has been provided by the Woman's Federation and the Board of Relief, helps for the study of this special May topic, "Our Honored Veterans." See the program in the April AMERICAN MISSIONARY, pages fifty-seven and fifty-eight. Samples of the leaflets mentioned have been sent to the Sunday School superintendents. They will be supplied on request as needed, by addressing the Secretary, William A. Rice, 375 Lexington Avenue, New York City.

Don't fail to write.

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THE PILGRIM FUND AND THE OLDER MINISTER

THE question is constantly asked: Is the Pilgrim Memorial Fund going to do anything for the older minister? A plain answer ought to be given this question, which is in the hearts and on the lips of hundreds of our people. In one sentence, the answer is this: The Pilgrim Memorial Fund will largely increase the value of the certificate of membership in the present Annuity Fund. Therefore, all ministers, who become members of the present Annuity Fund will be benefited directly by the complete success of the Pilgrim Fund.

The first certificates of membership in the Annuity Fund were issued in May, 1914. Each member paid a premium that was calculated to secure for him an annuity of $100 at his retiring age, provided he had completed by that time thirty years of service in the Congregational ministry. Some time later, contributions made by the churches enabled the Trustees of the Fund to match the earned annuity with an equal sum. The hope was that some time an annuity of $500 could be provided, of which the ministers' premiums would earn only $100, the remainder being provided by the free gifts of the churches.

Would that time ever come? The Pilgrim Memorial Fund is the answer. When it is a complete success with subscriptions made good by payments, the Trustees of the Annuity Fund hope and expect that a certificate of membership will secure to the minister at his retiring age an annuity of $500.

This is the opportunity for the older minister. Provision is made so that a minister can join up to the age of 60 years by an annual premium, and even up to 65 years by making five back payments. Where else could a man invest a sum of money that would entitle him to an annuity of $100, and receive in return a strong probability of an annuity of $500. The Pilgrim Memorial Fund, when it is complete, will make that possible.

More than 700 ministers of our denomination have already appreciated the advantages that the Annuity Fund now offers them, and in this number men from 45 to 55 years of age constitute a very large proportion. The younger men are going to have a great opportunity, as well as a strong incentive in the operation of the Expanded Plan, under which the premium consists of 6% of the salary (part of which will be provided by the Pilgrim Fund); but those ministers in middle life, whose future term of service is not long enough to enable them to accumulate a large sum through their premiums, will find their great opportunity in the plan which is now in operation under the Annuity Fund.

The fraternal advice of the Secretaries, as well as the professional advice of the Actuary, to the older men, is—join now!

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

FOREWORD

IF the world movements of our churches have awakened the souls of so-called Christians to their obligation to promote the leadership of Christ, whose followers they profess to be, then an untold blessing will be the result. There have been many of our church members who have apparently thought that being a Christian implied that you believed Christ had lived. You believed that He desired you to be "good." That is, you were not to lie or cheat or steal or be flagrantly wicked, and this was to be a Christian and a place in Heaven would surely be assured. One should not question the Christianity of members who did not go to church, or give to the furtherance of the Gospel. It was not for us to judge and no doubt an All Wise Judge would be more charitable than some of us. But the world movement has made it plain that we are not Christians unless we co-operate with the purposes of God and share in the work of bringing His kingdom into the world. This means a definite support of the work of our denomination, a steady giving to the organizations which are working for a Christian America and a Christian world.

The yearly budget, which means our apportionment, must be raised by the members of our churches and should be met by the proportionate giving of every man, woman and child. The share of this apportionment which is to be given to the work of the Home Missionary Unions must be the responsibility of the women in the auxiliaries. This regular giving must not be interfered with by the World Movement campaign. People should not be thought of as Christians if they are unwilling to give toward Christ's cause. Let us eagerly learn of our mission fields. There are great areas of our country as shown by the Surveys which need a compelling Christian message. There are peoples, like the Negro and the Indian and the alien and the foreigner, who must be taught to know the truth. Here are the young people of our churches and schools and colleges who must be educated in the Christian view of life. If we are Christians, for Christ's sake let us "feed His sheep."

TOPIC FOR JUNE, 1920

The Congregational Sunday School Extension Society

THEME: THE MEASURE OF OUR OPPORTUNITY

Hymn: "Dear Lord and Father of Mankind."

Scripture: Galatians 6: Ephesians 3:14-21.

Prayer.

Hymn: "My dear Redeemer and my Lord."

Organizing For Service

The Story of our Organized Work—The Congregational Sunday School Extension Society's First Annual Report.

"How Frances and Gerald Got a Sunday School."

Facing the Opportunity

Review of the Field—The Congregational Sunday School Extension Society's First Annual Report.

Meeting the Needs

1. The Appeal to Childhood—"Things in Blue."
2. Reaching the Needy—"An Indian's Message."
3. A Bit of Americanization Work—"The Tale of the Trapper."

Prayer for the Workers.
Hymn: "So Let our Lips and Lives Express."

The leaflets for use under each topic and the 1919 Year Book can be secured from the Federation office, 289 Fourth Avenue, New York City. Leaflets are supplied without charge.

(Hymns selected from "Hymns of Worship and Service.")

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MISSION STUDY TEXT BOOKS

THE home mission textbooks for 1920-1921 are published jointly by the Council of Women for Home Missions and The Missionary Education Department of the Interchurch World Movement.

The theme, "The Church and the Community," is as timely as was the subject for 1919-1920—"Christian Americanization." A wide use of the textbooks is looked for.

The senior textbook, "The Church and the Community," by Ralph E. Diffendorfer is a clear presentation of the needs and opportunities for service in both city and rural districts. The headings of the six chapters give a suggestion of the wealth of material incorporated:

1. Community Life
2. Economic Factors
3. Co-operation
4. Homes and Housing
5. Complex Community Situations.
6. Community Leadership

A book for young people has been written by Ralph A. Felton, called "Serving the Neighborhood." The honest presentation of unique opportunities for every day service in the neighborhood will attract young folks to investigate for themselves. Profusely illustrated by the author's own pictures, as well as with most interesting illustrative material the book will make delightful reading, and open new fields of service in local neighborhoods.

The name of the junior book has been changed and the book appears under the name, "Mr. Friend-O'-Man;" Rev. Jay T. Stocking has pictured the theme in a most delightful way in the little allegory. "Query-Queer" and Mr. Wonder-Wise-Man will make many friends for themselves, and the Juniors will be quick to see its practical application.

Manuals for use with these books and handwork for Juniors will be ready by May first. Mrs. O. W. Osgood of Chicago is preparing the supplement for the senior book. Miss Cornelia F. Bedell of Nyack the Teacher's Manual for junior work. Books and manuals will be ready by May first. See these books before making programs for next year.

Prices—

"The Church and the Community"
"Serving the Neighborhood"
Paper, 50 ents; Cloth, 75 cents
"Mr. Friend-O'-Man"
Paper, 40 cents; Cloth, 60 cents
Manuals for each 15 cents

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Please, State Unions, consider "Bulletins" and make them persuasive and compelling, full of zeal for the great cause of Christ.

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Have you been studying Christian Americanization in your Society this winter? What has it done for you individually and as a group? Have you increased your budget for the Americanization work of the National Societies?

Have you visited the "foreign" neighborhoods in your own community, become acquainted with any foreign speaking mother of a family?

Have you given to neighborhood or mother anything of the goodwill and practical neighborliness of Christian America?

Have you applied your new information and enthusiasm to the treatment of your general houseworker and helper from overseas?

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

WEEK-DAY COURSES IN WORLD FRIENDSHIP

By Eleanor F. Cole

MORE time! More time for Christian training! This is the cry that is heard throughout the land. Comparing the work of *instruction* and *expression* in the religious education we are giving our children, the former has received by far the larger proportion of our attention. Much progress has been made in the last decade in the material and methods for the period of instruction in our church schools. We must now give careful thought to the activities of our girls and boys, so that the impulses created by our instruction may be directed along Christian channels.

With this purpose in mind two series of programs have been arranged for primary and junior children. In any church where mission bands are already established, these programs may be adopted as the outline of work for such bands. In other churches we hope these programs may serve as an incentive to gather together the children of the primary and junior departments of the church school for a week-day meeting.

"Mayflower Programs," the first series, has been prepared by Jeanette E. Perkins and Frances W. Danielson. The purpose of this course is to develop in children of primary age an appreciation of all people near and far who contribute to their happiness, a spirit of comradeship and sympathetic helpfulness for any less favored, and to provide practice in Christian service. Twenty-six programs are included in the series, consisting of stories, conversations, songs, games, and plans for the use of pictures and posters. A Mayflower poster and Mayflower buttons have also been prepared to add interest to this work.

A candle-lighting service forms an important part of the program every other week. This is a new ceremonial feature which has already been used very successfully with groups of children. Its special purpose must be left a secret until this book is ready for distribution, which we hope will be early in July. The equipment for "Mayflower Programs" also includes pattern sheets containing over fifty patterns of gifts for one's community and for mission schools. A fascinating playlet, entitled "Every Day Magic," is suggested as a climax to this charming course.

As this is an attempt to extend into the week the education of the children of the church between six and nine, it will form part of the work of the church's Committee on Religious Education, who will consult with the church school officers and teachers and representatives of the Woman's Missionary Societies. Where there is no Committee on Religious Education, the church school teachers or the Woman's Missionary Society will take the initiative.

The title for the Junior Programs, prepared by Miss Frederica Beard, has not yet been chosen. The same principles govern the preparation of these programs, and they are of course prepared especially for girls and boys from nine to eleven years of age. Further announcements will be made in a few weeks. If you wish your name placed on the mailing list of such announcements, address the *Congregational Publishing Society, Room* 803, 14 *Beacon Street, Boston* 9, *Massachusetts.*

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* - 287 Fourth Avenue, New York, N. Y.

Receipts for March, 1920

The Daniel Hand Educational Fund for Colored People

Income for March from Investments	$3,698.23
Previously acknowledged	29,313.38
	$33,011.61

Current Receipts

EASTERN DISTRICT

MAINE—$272.70.

Auburn: Sixth Street Ch., 3.40; Mrs. I. F. B., goods for Greenwood, S. C.; R. J. S., for Talladega College, 25. **Augusta:** So. Parish Ch., 41.20. **Bangor:** All Souls Ch., 11.57. **Bridgton:** First Ch., L. M. Soc., goods for Greenwood, S. C., **Calais:** Woman's Association, goods for Greenwood, S. C. **Castine:** Trin. Ch., 5. **East Machias:** Miss C. B., for Greenwood, S. C., 1. **Eastport:** S. S., Lincoln Mem., 8. **Gorham:** S. S., Lincoln Memorial, 5.48. **Harrison:** S. S., Lincoln Memorial, 2.75. **Head Tide:** H. P. J., for Piedmont College, 10. **Millinocket:** First S. S., 2. **North Anson:** S. S., Lincoln Memorial, 6.14. **North Yarmouth:** Ch. & S. S., 10. **Portland:** St. Lawrence Ch., goods for Greenwood, S. C. **South Berwick:** Miss H. B. S., 30; Miss J. S., 10, for Oriental Missions. **Waterville:** First Ch., 56.27.

Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Trea., 44.89.

NEW HAMPSHIRE—$414.38.

Bath: Ch., 6.15. **Bennington:** S. S., 3.04. **Bristol:** Ch., 18. **Canterbury:** Ch., 9. **Dover:** Miss H. L. S., for Pleasant Hill, 5. **Epping:** S. S., Lincoln Mem., 2. **Haverhill:** Ch., 6.97; S. S., 3. **Keene:** "S.," 40. **Kensington:** Ch., 5.40. **Laconia:** S. S., Lincoln Memorial, 3.50. **Littleton:** Ch., 55.25. **Meredith:** Ch., 13. **Meriden:** Ch., 10.30; S. S., 1.85. **Nelson:** Ch., 12. **North Conway:** S. S., 2.92. **Rindge:** First Ch. and Soc., 21.60. **Salem:** S. S., Lincoln Memorial, 3.15; "Friends in N. H.," for Straight College, 192.25.

VERMONT—$546.77.

Benson: S. S., 1.75. **Brattleboro:** Centre Ch., 300; S. S., 22.40. **Dorset:** Mrs. G. A. G., for Saluda Seminary, 3. **East Hardwick:** S. S., Lincoln Memorial, 5.50. **Montgomery Center:** Ch., 1.89. **Morrisville:** First Ch., 3.08. **North Craftsbury:** S. S., 5.20. **Putney:** Community Ch., United S. S., Lincoln Memorial, 3.05. **St. Johnsbury:** South Ch. S. S., 4.80. **Tunbridge:** Ch., 1. **Tyson:** Ch., 3.25. **Underhill:** S. S., Lincoln Memorial, 2. **Warren:** United Ch., 6.50. **Westminster West:** S. S., Lincoln Memorial, for Ryder Memorial Hospital, 5. **Wilder:** Ch., 9. **Windham:** S. S., Lincoln Memorial, 2.80. **Winooski:** Ch., 9.

Congregational Woman's Home Missionary Union of Vermont, by Mrs. Max L. Powell, Treas., $157.55.

MASSACHUSETTS—$4,250.70.

(Donations 2,709.48, Legacies 1,541.22)

Abington: S. S., 3.68. **Amherst:** Hope Ch. S. S., 5. **Andover:** Free Ch. S. S., Lincoln Memorial, 1.41. **Ashby:** S. S., for Lexington, Ky., 10. **Athol:** Miss W. H. B., for Talladega College, 5. **Auburndale:** Ch., 10. **Ballardvale:** Union Ch. S. S., 5. **Berkley:** Ch., 10; S. S., 2. **Bernardston:** Goodale Mem. United Ch., 15. **Beverly:** Dane Street Ch., 62.37; Immanuel Ch., 9. **Billerica:** Ch., 7.05. **Boston:** Old South Ch., additional, 75.50; W. S. S., for Talladega College, 2. **Boxford:** First S. S., for Lincoln Memorial, 3. **Brighton:** S. S., for Santee, Neb., 10. **Brimfield:** First S. S., 2. **Brockton:** First Parish S. S., 6.28. **Brookline:** Leyden Ch., 8; Mrs. D. L. J., 3; Mrs. J. B. S., for Oriental Missions, 50. **Buckland:** Primary S. S., 1. **Cambridge:** First S. S, for S. A., at Pleasant Hill, Tenn., 25. **Clinton:** German S. S., 1.75. **Dorchester:** Harvard Ch., 38. **Dudley:** S. S., Lincoln Memorial, 2.10. **East Boston:** Baker Ch. S. S., 8. **East Weymouth:** Ch., 23.10. **Edgartown:** S. S., Lincoln Memorial, 2.10. **Fall River:** Central S. S., 6; First S. S., Lincoln Memorial, 19.52; Pilgrim S. S., 2. **Feeding Hills:** S. S., Lincoln Memorial, 2. **Framingham Centre:** Plymouth S. S., Lincoln Memorial, 5. **Grafton:** West S. S., 1.80. **Holbrook:** Winthrop Ch., 8.75. **Holyoke;** Second Ch., 3.01. **Hyde Park:** Mrs. H. D. N., for Bed, Ryder Memorial Hospital, 50. **Islington:** S. S., Lincoln Memorial, 5. **Jamaica Plain:** C. F. D., for Talladega College, 10. **Leicester:** Ladies' Charitable Society, for Lexington, Ky., 1.85. **Lynnfield Centre:** S. S., Lincoln Memorial, 2.47. **Manchester:** First Ch., 45.11. **Mansfield:** S. S., Lincoln Memorial, 1. **Mattapoisett:** S. S., 10. **Melrose:** First Ch. S. S., 16.37. **Middleboro:** S. S, 4.70. **Milton:** East Ch., 13.30; Mrs. J. A. T., 20. **Mittineague:** Ch., 8.42. **Nahant:** S. S., 5.25. **Neponset:** Trinity Ch., S. S., 8.67. **Newbury:** First Ch., 18.08; First Ch. S. S., 5.25. **Newton:** "Friends," 756.90. **North Adams:** First S. S., for Tougaloo College, 15. **Otis:** S. S., Lincoln Memorial, 5.28. **Paxton:** Ch., 2.75. **Pittsfield:** Second Ch. S. S., Lincoln Memorial, 4.10. **Randolph:** S. S., Lincoln Memorial, 10. **Scituate Centre:** S. S., 5. **Somerset:** Ch., 4.23. **Southampton:** S. S., 10. **South Braintree:** S. S., 2.42. **South Hadley:** Mount Holyoke College, Y. W. C. A., 100. **Thorndike:** S. S., 4.45. **Three Rivers:** O. J. B., 5. **Uxbridge:** First Ch., 14,74. **Wakefield:** Mrs. J. P., for Talladega College, 2. **Waltham:** A. A. C., for Talladega College, 3. **Wareham:** S. S. 2.40. **Ware:** Primary S. S. Class, for Elbowoods, No. Dak., 9. **Wayland:** Trin. Ch. S. S., 2. **Webster:** First Ch., 30.25. **Wellesley:** Wellesley College Christian Association, for S. A. at Santee, Neb., 75; E. H. K., for Talladega College, 1. **West Brookfield:** First Ch.,

22. **Westfield:** L. D. G., for Talladega College, 10. **Woburn:** First S. S., 12.60. **Wollaston:** S. S., 7. **Worcester:** First Finnish Ch., 1.50; Hadwen Park Ch., C. E. Soc., 5. **Yarmouth:** S. S., 1.22. "Friends in Mass.," for Straight College, 70.75.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., 835, for salaries.

Legacies

Brookline: Frederick H. Means, 500. **Lowell:** Abbie F. Holt, 1,041.22.

RHODE ISLAND—$89.77.

Central Falls: Ch., 51.40. **East Providence:** Newman S. S., Lincoln Memorial, 6.60. **Pawtucket:** Park Place Bible School, Lincoln Memorial, 11.77. **Providence:** A. W. F., for Tougaloo College, 10; "Friends" for Straight College, 10.

CENTRAL DISTRICT

CONNECTICUT—$6,373.88.

(Donations 1,873.88, Legacy 4,500.00)

Ansonia: First Ch., 96.73; German S. S., 5. **Bethany:** S. S., Lincoln Memorial, 2.50. **Bridgeport:** The King's Highway Cong'l Ch., 16.50. **Bristol:** Ch., 100; Miss E. J. P., for Talladega College, 5. **Burlington:** Ch., 10. **Canaan:** Pilgrim Ch., 17.33. **Canton Center:** Ch., 10. **Danielson:** Westfield S. S., 4.15. **Darien:** First Ch., 42.85. **Derby:** First S. S., 6.20. **East Haven:** Ch., 13.50. **East Windsor:** First S. S., 3.62. **Ellington:** S. S., Lincoln Memorial, 5. **Enfield:** L. B. Soc., for Tougaloo College, 5. **Farmington:** S. S., 20. **Greenwich:** Second Ch., 50. **Groton:** S. S., 1.94. **Hartford:** Asylum Hill S. S., 51.63 (of which from Sr. Dept. 45.28 and Jr. Dept. 6.35); Center Ch. S. S., for Dorchester Academy, 35.35; Fourth Ch., S. S., 14.03; C. D. C., 2; "Friend," 5. **Ivoryton:** Ch., 30.80. **Kent:** S. S., 3. **Lebanon:** Goshen S. S., 6.64. **Middletown:** Mrs. M. A. H. B. for Allen Normal School, 25. **Milford:** A. L. B., for Talladega College, 1. **Mystic Bridge:** S. S., 4. **New Britain:** Stanley Memorial S. S., Lincoln Memorial, 4. **New Haven:** Center Ch. S. S., 15; Dwight Place S. S., 9.43; Pilgrim Ch., King's Daughters, for Tougaloo College, 10; F. E. H., 10; Miss E. W., 10, for Talladega College; S. E. B., 25; S. T. L., 5 for Talladega College; Prof. H. B. F., for Oriental Missions, 25. **New London:** Second S. S., 20.92. **North Madison:** S. S., Lincoln Memorial, 2.60. **North Woodstock:** S. S., 1.44; Miss J. S., 10 (5 of which for Fisk University and 5 for Porto Rico.) **Norwich:** United S. S., 15. **Preston:** "Friend," 1. **South Canaan:** Ch., 25. **Southington:** First S. S., 12.19. **Thompson:** Ch., 7.25. **Torrington:** Center Ch., 25; S. S., 45. **Trumbull:** S. S., 3.96. **Washington:** H. S. N., 10. **Waterbury:** Second Ch., 487.41; Second S. S., 20.53; Mrs. A. R. K., for Tougaloo College, 50; Mrs. H. P. C., for Talladega College, 50; Mrs. W. H. C., for Tougaloo College, 200. **Watertown:** F. W. J., for Lexington, Ky., 25. **West Hartford:** S. S., 25. **West Hartland:** Ch., 3. **Westville:** S. S., 5.80. **Whitneyville:** S. S., 6.58. **Willimantic:** S. S., 4. **Woodbury:** Ladies Soc., for Tougaloo College, 10. "Friends in Conn.," for Straight College, 10.

Woman's Congregational Home Missionary Union. of Connecticut, by Mrs. George Dahl, Treas., 90.

Legacy

New London: Martha S. Harris, 4,500.

NEW YORK—$1,779.22.

Arcade: Ch., 6.60. **Binghamton:** H. D. B., for Talladega College, 50. **Black Creek:** S. S., Lincoln Memorial, 1.50. **Blooming Grove:** S. S., 5. **Brooklyn:** Central Ch., by E. M. Van D., 250; and by Mrs. M. A. E., 10; Ch. of the Pilgrims, 134.13; Park S. S., 10; Mrs. W. N. B., for Talladega College, 100; A. L. C., for Talladega College, 1; Dr. F. B. O., for Talladega College, 7.50; A. B. P., for Talladega College, 5; J. L. R., 40; A. H. S., 100 (50 of which for Ryder Memorial Hospital; L. C. W., for Talladega College, 2; "Forward," 100. **Buffalo:** Fitch Memorial C. E. Soc., for salary of nurse, Ryder Memorial Hospital, 5. **Canandaigua:** Miss A. P. G., for Talladega College, 5. **Canaan:** S. S., for Piedmont College, Lincoln Memorial, 5. **Catskill:** Mrs. C. E. W., 10. **Chatauqua:** United Brethren Ch., for Blanche Kellogg Institute, 5. **Churchville:** Union Ch., 21.12. **Cooperstown:** A. B. W., for Straight College, 10. **Cornwall-on-Hudson:** Miss S., for Allen Normal School, 50. **Deer River:** Ch. & S. S., Lincoln Memorial, 5. **Fairport:** A. M. L., 10. **Flushing:** First S. S., 22. **Munnsville:** S. S., 2.40. **New York:** Bethany Ch., Jr. C. E. Soc., for Elbowoods, No. Dak., 3; Broadway Tabernacle Bible School, 50 (45 of which for free bed and 5 for nurses salary, Ryder Mem. Hospital); Forest Avenue S. S., for nurse, Ryder Mem. Hospital, 10; Manhattan Ch., 50; G. R. B., 25; W. B. B., 30 for Straight College; C. N. B., Jr., 50; G. S. P., 50; G. T. R, 10, for Talladega College; Dr A. F. H., for Tougaloo College, 10; C. H. H., for Talladega College, 10; E. J. T. V., for Tougaloo College, 20; F. H. W., for Talladega College, 100; "A Friend, in Memory of Miss Eastman," 100. **Norwich:** S. S., Lincoln Memorial, 14.53. **Nyack:** Central Ch., S. S., 6. **Osceola:** S. S., 1. **Oswego:** S. S., 6.21. **Oxford:** S. S., Lincoln Memorial, 3. **Poughkeepsie:** First Ch., 32. **Riverhead:** Sound Avenue Ch., 46.54. **Sherburne:** Ch., 90. **Spring Valley:** S. S., 13:03. **Walton:** First Ch., S. S., 40. **Watertown:** Emmanuel S. S., 7.81. **White Plains:** S. S., 6. **Woodhaven:** Christ Ch., 4. **Woodville:** Ch., 12.85; Home and Foreign Missionary Soc., 5.

NEW JERSEY—$853.04.

Closter: First S. S., 3.50. **East Orange:** First S. S., 25; Trinity Ch., 54.06; Trinity S. S., 15. **Elizabeth:** First Ch., Lincoln Memorial, 10.36. **Glen Ridge:** Ch., 200. **Montclair:** First Ch., 312.50; Boy Rangers, for Reno School, 12.50; Miss C. S. H., for Tougaloo College, 115 Miss F. W., for Tougaloo College, 25. **Nutley:** Saluda Circle, for S. A., Saluda Seminary, 18. **Westfield:** Woman's Association, goods for Greenwood, S. C.

Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., 62.12.

PENNSYLVANIA—$1.20.

New Castle: Ch., 1.20.

DISTRICT OF COLUMBIA—$160.96.

Washington: First Ch., for Talladega College, 25; D. A. R., for Pleasant Hill Academy, 6; I. G. C., for Talladega College, 5.

Woman's Home Missionary Union of the New Jersey Conference, by Mrs. Willard E. Buell, Treas., 124.96.

OHIO—$447.50.

(Donations 364.16, Legacy 83.34)

Cleveland: First Ch., 16.64; Hough Avenue Ch., 18.35; Park Ch., 12; Mr. and Mrs. B., for Tougaloo College, 10; I. B. C. Club, for Marion, Ala., 1.50; H. H. J., for Talladego College, 25; H C. H., for Talladega College, 2. **Columbus:** Mrs. C. E. J., for Medical Missions, Humacao, Porto Rico, 10. **Elyria:** Ch., for Pleasant Hill, 28.05. **Ira:** C. O. H., for Talladega College, 2. **Oberlin:** Mrs. J. D. W. Sr., for free beds at Ryder Memorial Hospital, 5; Mrs. S. R. W., for Ryder Memorial Hospital, 50. **Springfield:** L. M. Soc., for Pleasant Hill,

12. **Toledo:** Washington St. Ch., 24.32. **Vermillion:** First Ch., 5. **Wadsworth:** J. H., for Ryder Memorial Hospital, 10.

The Congregational Conference of Ohio, Rev. J. G. Fraser, D. D., Treas., 132.30.

Legacy

Kinsman: Addie McGranahan, 250 (reserve legacy 166.66), 83.34.

INDIANA—$30.00.

Churubusco: L. J. D., 5; Mrs. E. D. G., 3; P. J. N., 2 for Talladega College. **Ft. Wayne:** Mrs. V. L., for S. A., Saluda Seminary, 10; Mrs. V. L., for Saluda Seminary, 10.

MICHIGAN—71.21.

Calumet: S. S., for Talladega College, 18.75. **Detroit:** Dr. W. A. E., for Tougaloo College, 25. **Traverse City:** J. W. P., for Talladega College, 2.

Michigan Congregational Conference, by L. P. Haight, Treas., $25.46.

WESTERN DISTRICT

ILLINOIS—$1,970.39.

(Donations 803.73, Legacies 1,166.66)

Alton: S. S., 10.84. **Argo:** S. S., Lincoln Memorial, 2.72. **Brimfield:** S. S., Lincoln Memorial, 20. **Chandlerville:** S. S., Lincoln Memorial, 1.92. **Chicago:** Fourth S. S., Lincoln Memorial, 1; Rogers Park Ch., 35; F. H. T., for Elbowoods, No. Dak., 200; J. W. S., for Tougaloo College, 25; M. A. H., for Elbowoods, No. Dak., 35; Mr. M. E., for Tougaloo College, 15; Mrs. W. F., for Tougaloo College, 25; New First Ch., box goods for Moorhead, Miss.; Mrs. L. W. A., 25; R. E. H., 10; Van A. W., for Talladega College, 25; Watson Park S. S., Lincoln Memorial, 3. **Denver:** S. S., 7.50. **Evanston:** Pilgrim Community S. S., Lincoln Memorial, 2. **Gridley:** Ch., 16; S. S., Lincoln Memorial, 6. **Huntley:** Ch., 15.50. **Marseilles:** Ch., 15.28. **Martinsville:** S. S. Classes, for Allen Normal School, 18.65. **Millburn:** S. S., 2.34. **Moline:** Mr. W. P., for Tougaloo College, 5. **Naperville:** Woman's Union, for Lexington, Ky., 10. **Neponset:** S. S., 5. **Ottawa:** First S. S., 9. **Paxton:** S. S., 2.37. **Pekin:** S. S., Lincoln Memorial, 7.06. **Peoria:** Miss C. F., for Tougaloo College, 10. **Prophetston:** S. S., 12.50. **Richmond:** S. S., 4.25. **Sycamore:** First S. S., 9.29. **Wheaton:** Mrs. J. E. P., for Marion, Ala., 1. **Wilmette:** First S S., Lincoln Memorial, 33.33. **Winetka:** Mrs. L. A. M., for S. A., Saluda Seminary, 25. **Wyoming:** S. S., Lincoln Memorial, 4.

Woman's Home Missionary Union of Illinois, by Mrs. A. A. Wilson, Treas., $148.18.

Legacy

Earlville: Jacob A. Dupee, 3,150.00, (reserve legacy 1,983.34), 1,166.66.

IOWA—$1,402.41.

(Donations $235.75, Legacy 1,166.66)

Edgewood: S. S., Lincoln Memorial, 7.20. **Independence:** Mrs. E. M. P., for Talladega College, 5; Miss G. E. P., for Ryder Memorial Hospital, 2. **Kingsley:** T. B., for Crow Agency, 10. **Lake View:** Ladies Soc., two boxes goods for Moorhead, Miss., **Rockford:** S. S., Lincoln Memorial, 2.20. **Waterloo:** Union S. S., 3; Mrs. J. D. E., for Talladega College, 5.

Through the Congregational Conference of Iowa: From Chs. and S. S., 146.25; from W. H. M. U. of Iowa, 55.10.

Legacy

Montour: Margaret J. Tenny, (in part) 3,500.00, reserve legacy 2,333.34) 1,166.66.

WISCONSIN—$376.55.

Beloit: First S. S., Lincoln Memorial, 19;54; Mrs. R. C. C., for S. A., at Saluda, N. C., 24. **Brodhead: S. S., 6.83. Janesville:** The Janesville Chapter, for Saluda, N. C., 25. **Medford:** Ch., 1.75. **Milwaukee:** Grand Avenue S. S., 16.50; Plymouth Ch., 50. **Racine:** First Ch., 24.25; First S. S., Lincoln Memorial, 25.75; Plymouth S. S., Lincoln Memorial, 10. **Spring Green:** S. S., Lincoln Memorial, 9.02. **White Lake:** F. P. S., for Lincoln Academy, 5.

Wisconsin Congregational Conference, by L. L. Olds, Treas., 108.41.

Woman's Home Missionary Union of Wisconsin, by Mrs. R. B. Way, Treas., 50.50

MINNESOTA—$157.40.

Minneapolis: Lowry Hill Ch., L. M. S., goods for Marion, Ala.

The Congregational Conference of Minnesota, J. M. McBride, Treas., 92.89.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., $64.51.

MISSOURI—$29.50.

Kansas City: G. A., for Talladega College, 5. **Lebanon:** First Ch., 9.50. **Old Orchard:** S. S., 10. **Sedalia:** Second Ch., 5.

KANSAS—$116.55.

Arkansas City: Pilgrim Ch., 20. **Ford:** Y. P. S. C. E., for S. A., Saluda Seminary, 25. **Kansas City:** Chelsea Ch., 9.15. **Leavenworth:** Ch., 10. **Muscotah:** Ch., 5.50. **Onaga:** S. S., 4. **Sabetha:** S. S., 12.90. **Wichita:** Mrs. S., for Teachers' Home, Wilcox Academy, 30.

NEBRASKA—$151.43.

Albion: Ch., 15. **Center:** Ch., 5.75. **Clarks:** S. S., 2.02. **Cortland:** Ch., 19.19. **Crofton:** Ch., 11.50. **Genoa:** Ch., 16. **Hyannis:** Ch., 3. **Leigh:** Ch , 14. **Lincoln:** Plymouth Ch., 20. S. S., Lincoln Memorial, 29.22; The Vine Ch., 10. **Silver Creek:** S. S., 2. **Strang:** Ch .,3.75.

NORTH DAKOTA—$41.30.

Fargo: First Ch., for Elbowoods, No. Dak., 10; Mrs. H. F. E., for Elbowoods, No. Dak., 5. **New Rockford:** S. S., 5.40. **Sawyer:** S S., for Elbowoods, No. Dak., 12.

The Congregational Conference of North Dakota, by Bertha C. Stickney, $8.90.

SOUTH DAKOTA—$30.18.

Armour: S. S., 2.57. **Erwin:** S. S., 1.48. **Murdo:** S. S., Lincoln Memorial, 16.13. **Redfield:** German Ch, 10.

COLORADO—$101.29.

Ault: S. S., 4.80. **Boulder:** E. S. W., for Talladega College, 25. **Colorado Springs:** D. A. R, for Saluda Seminary, N. C., 25. **Denver:** Dr. W. E. S., for Talladega College, 5.25. **Fruita:** Ch., 2.50. **Steamboat Springs:** Ch., 9.45. **Manitou:** First Ch., 20; First S. S., Lincoln Memorial, 9.29.

OKLAHOMA—$5.00.

Manitou: German Ch., 5.

MONTANA—$5.00.

Livingston: Ch., Live Wire Club, for Crow Agency, 5.

NEW MEXICO—$10.00.

Carlsbad: A. M. C., 5. **Marquez:** Mission, Lincoln Memorial, 5.

PACIFIC DISTRICT

CALIFORNIA (Northern)—$225.76.

Auburn: Ch., 8.18. **Fields Landing:** Ch., 1.08. **Fresno:** First Ch., 32.97. **Grass Valley:** Ch., 1.80. **Kenwood:** Ch., 1.08. **Lockeford:** Ch., 4. **Martinez:** Ch., 3.69. **Murpheys:** Ch., 37c. **Niles:** Ch., 2.70. **Oakland:** First Ch., 80; Japanese Ch., 2.70; Olivet Ch , 1.51. **Palo Alto:** Ch., 5.15. **Paradise:** Ch., 90c. **Pittsburg:** Ch., 1.65. **Rio Vista:** S. S., 18c. **Rocklin:** Ch., 1.67. **Sacramento:** Ch., 4.54. **San Francisco:** Bethany, 7.81. First Ch., 27; L. S. S., for Oriental Missions, 30; Italian-Spanish Ch., 2.06. **Santa Rosa:** First Ch., 1.25. **Tipton:** S. S., 31c. **Tulare:** Ch., 2.16. **Woodside:** Ch., 1.

CALIFORNIA (Southern)—$890.46.

Arvin: Ch., 1.39. **Brea:** Ch., 5.19. **Chula Vista:** Ch., 10.31. **Claremont:** Ch., 36.14. **Compton:** Ch., 1.43. **Eagle Rock:** Ch., 4.13. **Hawthron:** Ch., 56c. **La Canada:** Ch., 6. **La Mesa:** Central Ch., 21.30. **Lawndale:** Ch., 68c. **Lemon Grove:** Ch., 4.46. **Long Beach:** Ch., 45.60. **Los Angeles:** Bethany Ch., 2.73; East Ch., 1.56; First, 118.52; Messiah, 18.56; Pilgrim, 5.74. **Oil Center:** Ch., 1.20. **Panama:** Ch., 69c. **Pasadena:** First Ch., 75; Lake Avenue, 12; Pilgrim, 4.45. **Pomona:** Ch., 18.36. **Poway:** Ch., 75c. **Redlands:** Ch., 36. **Redondo Beach:** Ch., 1.80. **Riverside:** Ch., 51.72. **San Diego:** First Ch., 83.64; Mission Hills, Ch., 96c. **Santa Ana:** Ch., 40. **Santa Barbara:** Ch., 13.59. **Saticoy:** Ch., 20. **Sierra Madre:** Ch., 23.76. **Whittier:** Ch., 25.

Woman's Home Missionary Union of Southern California, by Mrs. E. C. Norton, Treas., $197.24.

OREGON—$85.25.

Condon: Ch., 10.90. **Forest Grove:** Ch., 5.65. **Portland:** First, A. H. H., 25; Sunnyside Ch., 25; University Park, 18.70.

WASHINGTON—$357.27.

Almira: S. S., 2. **Colfax:** Ch., 23. **Carrolls:** Ch., 1. **Cathlamet:** Ch., 3.25. **Dayton:** S. S., 1.25. **Metaline Falls:** Ch., 4.50. **Moxee:** Ch., 2. **Pataha:** Ch., 1. **Quillayute:** Ch., 25c. **Seattle:** Edgewater, Ch., 6.50; Fauntleroy Ch., 5; Plymouth S. S., 16.25; Plymouth Ch., 197.27. **Spokane:** Corbin Park Ch., 10; F. P. N., 5. **Toppenish:** Ch., 3. **Vera:** J. S. B., for Elbowoods, No. Dak., 1.

Through the Woman's Home Missionary Union of Washington, 75.

ARIZONA—$11.00.

Prescott: First Ch., 11.

NEVADA—$1.62.

Reno: Ch., 1.62.

THE SOUTH, &c.

VIRGINIA—$5.00.

Farmville: E. C. W., for Straight College, 5.

WEST VIRGINIA—$15.00.

Buckley Springs: F. M. D., for Straight College, 5. **Huntington:** Johnson Sisters, for Pleasant Hill Academy, 10.

KENTUCKY—$7.20.

Lexington: First Ch., Lincoln Memorial, 7.20.

NORTH CAROLINA—$159.80.

Bricks: Mr. I. B., for Joseph K. Brick School, 50c; Joseph K. Brick School, Lincoln Memorial, 111. **Dudley:** Ch. and S. S., Lincoln Memorial, 3.80. **High Point:** First Ch., 3.50. **Troy:** S. S. and C. E. Soc., for Bell for Church and School, 40; Peabody Academy, Lincoln Memorial, additional, 1.

TENNESSEE—$4.00.

East Lake: Union Ch., Y. L. M. S., for Pleasant Hill Academy, 4.

GEORGIA—$279.39.

Atlanta: Central Ch., 9.89. **Macon:** Ballard School, Lincoln Memorial, 25; Colored Citizens, for fuel for Ballard School, 100. **Savannah:** First Ch., 6.50. **Thomasville:** J. H. W., for Allen Normal School, 100; "A Friend," for Allen Normal School, 3; F. F., for Fessenden, Fla., 10; Dr. W. E. G., for Fessenden, Fla., 25.

ALABAMA—$112.30.

Birmingham: First S. S., 5; Dr. U. G. M., for Talladega College, 10. Miss S. E. T., for Talladega College, 1. **Fort Davis:** Cotton Valley School, Lincoln Memorial, 35. **Marion:** First Ch. & S. S., Lincoln Memorial, 25. **Talladega:** First Ch. 10; S. S., 26.30.

MISSISSIPPI—$44.53.

Carrollton: Mr. W. S .M., for Tougaloo College, 4. **Clinton:** Mt. Hermon Seminary, Lincoln Memorial, 9. **Meridian:** First Ch., 22.50. **Meridian:** First Ch., for Tougaloo College, 4.03. **Moorhead:** Girls' Industrial School, Lincoln Memorial, 5.

LOUISIANA—$288.57.

Abbeville: St. Mary Ch., 5.20. **Gueydan:** Hubbard Ch., 8; S. S., 3.25. **Hammond:** Ch., 6.50. **Lafayette:** Baptist Ch., 6; Trinity M. E. Ch., 16.72, for Straight College. **Natchez:** A. B., for Straight College, 10. **Natchitoches:** Mrs. I. B. & Son, for Straight College, 15; T. T., for Straight College, 25. **New Iberia:** St. Paul Ch., 2; S. S., 3. "Friends," 18.50 for Straight College. **New Orleans:** Straight College, S. S., 6.40; Straight College Co-operative Club, 147.

TEXAS—$111.23.

Beaumont: Graham Ch., 6.30. **Corpus Christi:** First Ch., 2.58. **Fort Worth:** H. L. H., for Black Lodge School, 100. **Houston:** Pilgrim Ch., 85c. **Runge:** Helena Ch., 1.50.

FLORIDA—$75.00.

Florida City: F. G., 5. **Ocala:** National Bank, for Fessenden, Fla., 15; Ocala Manufacturing Co., for Fessenden, Fla., 10; Ocala Steam Laundry, for Fessenden, Fla., 5; Weide Co., for Fessenden, Fla., 5; R. R. C., 2.50; D. W. G., 5; F. P. G., 5; Dr. Hughes, 5; Dr. L. R. H., 10; C. K. S., 1; L. R. S., 1.50; Dr. R. R. W., 5 for Fessenden, Fla.

PORTO RICO—$205.00.

Fajardo: Members of Board of Managers of Sugar Central, for repairs to Church, 200. **Santurce:** Miss R. K., for Blanche Kellogg Institute, 5.

Summary of Receipts for March, 1920.

Donations	$14,108.83
Legacies	8,457.88
Total	$22,566.71

Summary of Receipts Six Months From Oct. 1, 1919, to March 31, 1920.

Donations	$160,076.49
Legacies	47,193.67
Total	$207,270.16

Endowment Fund

Montclair, N. J., Woman's Missionary Society of Watchung Avenue Church. Blanche C. Holmes Memorial Fund, for Cappahosic, Va., music room $50.00